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The Dominican Lay Brother



BY

V. F. O'DANIEL, O.P., S.T.M.

I. Dominicans

Very Reverend Dr. McDermott

Z A 1773

O'Daniel



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**THE
DOMINICAN LAY BROTHER**

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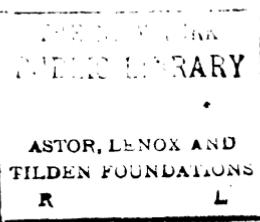
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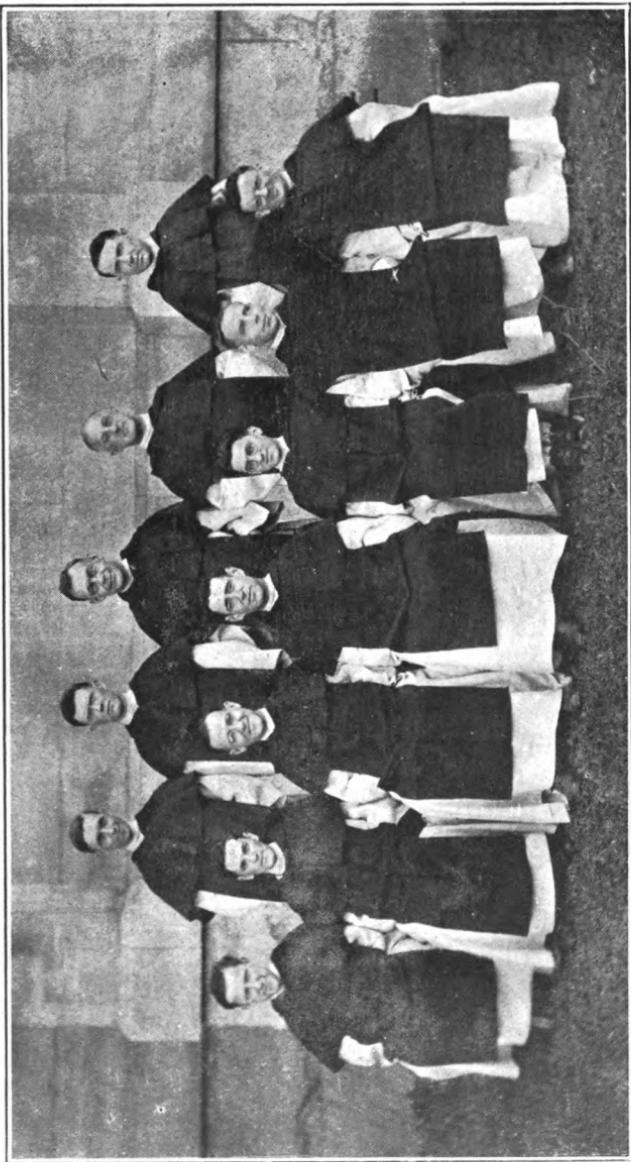
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THE DOMINICAN LAY BROTHER



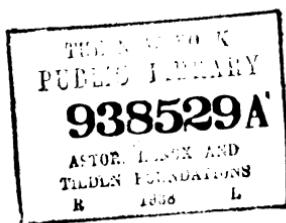
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VERY REV. V. F. O'DANIEL, O. P., S. T. M.

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TO
THE AFFECTIONATE MEMORY OF
SISTERS ROSALIA AND FRANCESCA, O. S. D.
(MARY ROSE AND IDA O'DANIEL)
MY SISTERS
BY BIRTH AND IN RELIGION

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FOREWORD

This modest volume has been written in response to an oft-expressed regret that the province had no work of the kind for the instruction of its lay brothers, or for the enlightenment of those inclined to enter the Order in that capacity. The book is not to be considered as a history. Its brevity precludes this. Yet we sincerely hope that it may inspire some one with more time and more favorably situated than is the writer, with the idea of giving to the world a work which will be at once more thorough and more complete. Such a history could not fail to interest readers in general, as well as those within the Order.

For the present little book the most that can be claimed is that it is historically correct as far as it goes. To have made it what we should like it to be would have required vastly more time than was at our disposal--nay, even much travel in many parts of the world. Of necessity it was written at odd moments, and with all too limited sources at hand. However, in so far as we have been able to ascertain, it is the first time that any work of a similar character has been attempted for the Dominican lay brothers apart from

the priests. This, it would seem, should add to its interest--possibly to its merit. In spite of the adverse circumstances under which it was put together, we venture to believe that *The Dominican Lay Brother* will answer the purpose for which it has been written, and that it will prove as well a source of pleasure as of good to those humble men whom we feel honored to call our brothers.

The Order of Saint Dominic has had many distinguished men among its lay brothers. Even a brief history of these would make several volumes. The institute's saintly lay brethren are very numerous. Unfortunately, as has been stated, only a few sources from which to draw material for the present volume were available at the time of writing. By far the principal of these was the *Année Dominicaine* printed at Lyons. This splendid Dominican hagiology contains twenty-four volumes. But it comes down only to the early eighteenth century. Nor, as is generally admitted, does it by any means exhaust the subject for the period which it covers. The authors were obliged to depend largely on the zeal of fathers in other provinces for material, and they were not infrequently disappointed. The *Acta Capitulorum Generalium* of the Order, edited by Father Benedict Reichert, were next in importance, in regard to saintly men, among the sources used. These, however, are quite incom-

plete, and touch only accidentally on such matters as were pertinent to our purpose. For the lay brothers who were distinguished artists, architects, sculptors, etc., we were obliged to depend principally on Father Vincent Marchese's *Lives of the Most Eminent Painters, Sculptors and Architects of the Order of St. Dominic* (translation by Rev. C. P. Meehan). Father Marchese, unhappily for us, confines himself to his native Italy.

The difficulty of our task was augmented by the proverbial carelessness and indifference of the Dominicans everywhere, and at all times, about their own history. They themselves have published comparatively little on the splendid work and illustrious men of the Order, with the result that it is often difficult, if not impossible, for one to obtain the data which is desired. What has been written on this religious institute is in large part from the pens of those who were not its members. Yet, we are told, the archives and libraries of Europe abound in manuscripts which, if brought to light, would open to the intellectual world a mine of useful and interesting information on the Friars Preacher and their activities in every department of knowledge and spiritual endeavor.

All this may be offered in extenuation, if such be needed, for the shortcomings of the present unpretentious volume. The last two hundred

years of Dominican activity have scarcely been touched by any writer---least of all that which would fall within the scope of this work. For this reason, we made no effort to discover the lay brothers who were noteworthy either for holiness of life or otherwise during that time. The reader will thus understand why our researches, excepting for the United States, do not come down later than the period covered by the *Année Dominicaine* of which we have spoken.

As will doubtless be noticed, but few foot-notes and references are given in the course of these pages. The reason for this is that the book is intended for the general reader rather than for the historian, while the principal sources used in its compilation are noted earlier in the foreword. Such a plan, besides seeming the best to the writer, was advised by friends, both in the Order and out of it. Their generous aid and sympathy in the little enterprise cannot be too highly appreciated.

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FEAST OF THE SACRED HEART OF JESUS,
June 3, 1921.

CHAPTER I

INTRODUCTORY

The “religious state”, or the “religious life” is a natural outgrowth of the New Law—a generous response to the “counsels” of the Divine Master. The early faithful took very seriously the words of Christ: “If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me” (Matthew, XIX, 21). The New Testament account of the early Church (the common purse, the praise of virginity, the discipline of labor, the condemnation of riches, etc.) shows that the first Christians led something of a community or religious life. Indeed, the danger of the early Church, even in apostolic times, seems not to have been that the “counsels” should be denied or neglected, but rather that they should be confounded with the “precepts” and construed as commands which impose a universal obligation.

It was a longing after perfection, a desire to carry out the counsels of the New Testament and a hope of more effectually conforming their lives to that of Christ that led the early hermits into desert wildernesses or mountain solitudes. The communities that gathered around leaders

of the spiritual life in these secluded places grew out of the evangelical counsels as the oak grows from the acorn. From the same counsels they drew their strength and vitality as the tree draws its nourishment from the tap-root. These first attempts at the religious life, however, were not always well regulated. As with the Church herself, so with these efforts after a stronger and higher spiritual life, it took time for the establishment of a wiser discipline and a better organization. The lack of regulation gave too free a play for excesses in the practise of penance and mortification, as well as for the introduction of unwholesome personal fancies; while the absence of definite rules was the source of occasional abuses, and an obstacle to that uniformity and stability which are so necessary for the permanency of such a state. This was especially the case with the more capricious peoples of the East.

It is true that as the religious life of the solitary hermit evolved into that of the monk, some kind of community life gradually formed, with a more or less definite rule and under a recognized superior. Still each community or monastery ordinarily had its own rule which depended all too largely on the personal magnetism or the impelling influence of the actual superior. Even in the same institution there was often a variety of customs which permitted individual members great latitude in their choice of practises. This

continued need of an authoritative and settled norm, quite naturally, deprived the religious life of the coherence and uniform discipline indispensable for the best results.

But in the second half of the fifth century God raised up a man who was to place the world under an undying debt of gratitude for his work in behalf of the religious life. This was Saint Benedict, the "father of the monks of the West". Benedict was born at Nursia, near Spoleto, A.D. 480. He had made a study of monasticism in its various forms and phases from boyhood. In this way, he became acquainted with the different rules that had existed prior to his day; and he realized the necessity of a permanent and uniform rule of government, instead of the variable and more or less arbitrary choice of models taken from the lives or built upon the maxims of the fathers of the desert. He therefore set about meeting this necessity. Aided by his study, and possessed of a practical and judicial mind that showed him the wisdom of more moderation than was practised by the stern and rugged ascetics of the East, the man of God gave the world that splendid code known as the Rule of Saint Benedict. Benedict's genius was essentially constructive. His rule is rather eclectic than original; that is to say, the saint chose the better elements of the rules and practises preceding his day, modified them when he judged

them too severe, and laid aside whatever he thought would interfere with, rather than advance and fortify, the religious state. However, he introduced many salutary laws counselled by his own experience.

Saint Benedict gave unity, strength and coherence to the religious life by the vows of obedience and stability, the latter of which obliged the monks to remain in the community of their first fealty. Under this regulation they could no longer wander from place to place as they often did before the saint's day. Although the vows of poverty and chastity were not expressly taken by his monks, they were included in that of obedience, thus rounding out the evangelical counsels, and necessitating their practise by those who consecrated themselves to the service of God under the Benedictine standard. The blessings of this rule were seen at once, with the result that it was soon adopted by practically all the monastic institutions of the West.

Like their predecessors in both the East and the West, however, these religious institutes remained contemplative. They sought to place their abodes in secluded spots far removed from contact with the world. Here the monks watched, prayed, practised penance and mortification, and strove to sanctify themselves by the observance of the evangelical counsels. Convinced that idleness is the root of all evil, they divided their

time into hours of devotion and hours of manual or other labor. They studied or toiled in the fields or in the library and writing room (*scriptorium*). Largely through their tireless efforts the Sacred Scriptures were preserved for future generations; and the literature of the West, both sacred and profane, was saved from destruction at the hands of barbarians from the north. The same monks drained marshes, felled forests, converted dreary wilds into blooming gardens and fields, and conferred every manner of temporal blessing upon Europe.

These great communities were composed of persons drawn from every walk in life. Among the monks were men of much learning. Most of them, however, were what we today call lay brothers; that is, persons not intended for clerical orders. These were recruited chiefly from among the poor and the tradespeople. In times of heresy or some threatened calamity to the Church, or at the command of popes, it is true, those with education not infrequently came forth from their seclusion and did noble apostolic work in the cause of Christ. But this was an exception to their rule (*praeter legem*), not a part of it. Their place, according to the norm and spirit of their institutes, was in the solitude or monastery. The clerical state was merely accidental, not essential, to the vocation of the monk. Withal, these monastic orders, especially

that of Saint Benedict, were schools of useful workers, a boon to society and a solid bulwark of the Church. They sent forth efficient missionaries to whom Europe is indebted for much of its civilization, and not a few countries for their evangelization. This, too, was accidental to their state of life, the end and purpose of which was essentially personal sanctification through prayer, penance and contemplation.

Apart from the great military orders, which no longer exist, other institutes came into existence meanwhile and developed the religious life along lines different from those followed by the purely contemplatives. Such, for instance, were the Canons Regular and the Premonstratensians or Norbertine Fathers. Concerning the founder of the former, and the date of their origin, there is considerable uncertainty. Likely, however, they are a resurrection of the Canons instituted and formed into a religious organization by Saint Augustine, bishop of Hippo, to serve at his cathedral church. They are essentially a clerical body, and destined for works which relate to the divine mysteries. Preaching, teaching, administration of the sacraments and other apostolic labors fall within their vocation. In this they differ from the monastic orders. When, in the twelfth century, they definitely organized their life, they took the rule of Saint Augustine as the basis of their own; but at the same time

they adopted from the Benedictines those monastic elements which did not conflict with their duties as clerics administering to the faithful. Thus the Canons Regular are religious, but not monks, although they have many of the monastic observances. Apostolic activity, no less than contemplation, enters into their lives. To a modified monastic life they added an apostolate for souls.

It is the same with the Premonstratensians (or Premonstrants) founded by Saint Norbert at Prémontre, near Laon, France, A.D. 1120. From the "Statutes" (*Statuta*) of their order we learn that one of its ends is the choral praise of God; and that another is zeal for souls. In regard to the latter the Statutes say: "Our Order is to preach the Gospel, to teach the ignorant, to have direction of parishes, to perform pastoral duties", etc.¹ Like the Canons Regular, the Norbertine Fathers adopted the Rule of Saint Augustine, adding thereto the best of the Benedictine traditions that were reconcilable with their specific calling in life. Doubtless it is for this reason that their official title is Premonstratensian Canons. Like the Canons Regular, and for the same reason, they are religious, but not monks.

Both the Canons Regular and the Premonstrants, it is true, had lay brothers, or members

¹ The Catholic Encyclopedia, Vol. XII, 387 ff.

not destined for the clerical or sacerdotal state. These brothers belonged to the order in as real a sense as the fathers; but their lives, apart from the time given to their prayers, devotions, etc., were consecrated to the manual toil necessary for the temporal welfare of the monasteries. However, the orders themselves, because of their vocations, were essentially clerical. Like the Benedictines and other purely monastic institutes of that and anterior times, both these orders were effective missionary forces in behalf of the Church, the difference being that these labors fell within the calling of the Canons Regular and the Premonstrants, while with the contemplatives they were accidental and supererogatory.

Such, in broad outline, was the development of the "religious life," in the ordinary acceptation of the term, up to the time of Saint Dominic. This founder of the great religious order that still bears his name was born at Caleruega, Old Castile, in the year of our Lord 1170. Not only did some of Spain's best blood course through his veins (for the holy man was of the noble houses of the Guzmans and the Azas); he also belonged to a family of saints. Educated for the priesthood from his tenderest youth, he was ordained in 1194, and shortly afterwards joined the Canons Regular of the cathedral at Osma. Here the young priest led a most saintly life. Indeed, although he was the youngest

member of the community, he was soon chosen its subprior. In 1208, and again in 1204, the Right Rev. Diego de Azavedo, bishop of Osma, was sent to Denmark on an affair of state by Alfonso VIII. Dominic's exemplary conduct, for he was a model of every virtue, led to his choice as the bishop's companion on both these occasions.

Prior to this, the holy man had longed to become a missionary among infidel peoples. Now God made use of these journeys to lead him to his true vocation. As the two ambassadors of Christ and state passed through southern France, their hearts were torn at the sight of the evils inflicted on that once fair portion of the Church by the errors and the evil lives of the Albigenses. On their return from the second journey, now that their mission was ended, the travellers proceeded to Rome and begged to be sent as missionaries among the Cuman Tartars who were then devastating the Church in Hungary and neighboring countries. The christianization of these pagans, and possibly the martyr's crown at their hands, had long been uppermost in Dominic's mind. Bishop de Azavedo's resignation of his see was refused by Innocent III. His companion, however, was permitted to remain in France and labor for the conversion of the benighted Albigenses.

But to give a picture, even in mere outline,

of the saint's life and labors from this time forward would draw out this chapter to undue length, as well as take us afield of our subject.² Suffice it then to state that from the time Dominic began his apostolate in southern France, it was revealed how thoroughly a man of God he had become--a flaming apostle of zeal and charity. The fire of piety and love of God and his fellowman that had smoldered in his bosom during the years spent at the cathedral of Osma now burst into open blaze. Indeed, only the most Christ-like zeal could have been of any avail against a heresy so stubborn, so deep-rooted and so depraved as was that of the Albigenses. It was subversive alike of all civic order, as well as of faith and morality. Dominic succeeded where all others had failed. But the price of his success was tireless labor and preaching, imperturbable patience, unquenchable charity, ceaseless prayer, penance and mortification, and the aid of heaven which was won by the holy man's sacrifices. He shrank before no hardship; no danger appalled him. To the writer this part of Saint Dominic's life is one of the most glorious chapters in the history of the Church. It stimulates zeal, comforts the mind, and strengthens trust in the providence of God.

The religious life came into existence under

² A real authoritative life of Saint Dominic in the English language is a desideratum.



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the inspiration of our Lord's counsels, coupled with the desire of modelling oneself after the pattern of the Blessed Master. The various religious institutes are a development of that life; and they have been brought into existence by God to meet the needs of His Church. Accidentally, so to speak, they have offered, and they still offer, souls seeking perfection in that manner of life a broader field from which to choose the way better suited to their taste or temperament. History shows that all our great religious orders arose in times of wide-spread spiritual distress, and that their saintly founders were raised up by an all-wise providence to fill the want. Such was plainly the case with the twin orders, as they are often called, of Saint Francis and Saint Dominic. But it is with the latter only that we are concerned here.

In Spain Saint Dominic was a Canon Regular, and there he lived the religious life special to that order. In southern France he became a veritable apostle. To a liberal education the noble Spaniard added a thorough knowledge of theology. Not merely did he possess a keen and penetrating mind; he was also endowed with a genius for organization. He was not only a great saint, but likewise a philosopher and a constructive statesman. The Europe of his day was in a state of seething popular discontent, intellectual chaos and religious unrest that fore-

boded no small danger to both the Church and society. This troubled state of things was brought about largely by two causes. The first of these was the gradual disruption of the old feudal system, due in part to an over-rapid industrial development which drew the people to the towns from the neighborhood of the great monasteries in the country, where they had been taught by the monks. These workmen were for the most part unskilled laborers with little or no means of support. Thus in their new environment they and their families were huddled together in foul and filthy hovels, by comparison with which the worst of our modern tenement houses are veritable palaces. There they lived in misery, and were subject to temptations and moral infection. If to this we add the fact that in the new towns there were few, if any, priests, and that not infrequently these few were unqualified for properly attending to the needs of the hapless people, the reader may readily see the dangers that arose from such a situation for morality, religion and the Church.

The other cause of this spirit of restlessness was intellectual in character. Grecian philosophy had been introduced into Europe by way of Spain. The works of Aristotle had been rendered from Greek into Hebrew, from Hebrew into Arabic, and from Arabic into Latin. In these various renditions the philosophy of the

old Grecian masters had been vitiated by the specious and seductive interpretation of the Jewish and Moorish philosophers of the Spanish peninsula. The result was that the orthodox seats of learning gradually became infected with pantheism and materialism; for Europe, just emerging from the long period of darkness induced by the wars and inroads of the barbarians from the north, was ready to grasp at any mental pabulum.

In this way, both professors and students, even the most orthodox, of the universities drank from streams that were poisoned at their sources. The false ideas thus imbibed were carried home, into the towns and cities, or even into the country parishes, and gradually gained the minds of the masses. The strange heresies of the Albigenses, to combat which was Dominic's special calling, were a reflection of this unhealthy state of things. Restive preachers also, both lay and clerical, of all sorts sprang up like mushrooms in the cities and along the main routes of travel in western Europe. Almost universally the harangues of these sectaries, whether heretical or otherwise, were attacks on the Church and the authority of the Vicar of Christ.

Dominic's keen, trained mind told him that, not ungodliness, but ignorance and error were the first evil to be grappled with, if Europe and religion were to be cured of the ills from which

they suffered, and to be saved from the fate of Christianity in the East; that the heretics and enemies of the Church must be met on their own grounds; and that the wide-spread moral corruption was a natural consequence of false teaching. He felt that the bread of sound doctrine should be administered to the people hungry for truth, or led astray by error. He realized the great need of the Church for trained and learned preachers and teachers, a need that had existed in former ages as well as in his own, and that would continue for all time to come. In the present crisis he saw no other way of keeping the universities, upon which so much depended, faithful to the Church and her doctrine.

Nor the monks, nor the Canons, nor any other religious order, as then constituted, offered an effective counterpoise to the evils of the saint's time. Their place was principally at home and in the cloister. They benefitted religion and society rather as a community than as individuals. Dominic would have a trained and learned band of orthodox itinerant preachers whose very vocation would be to teach and explain the truths of religion to the people. Accordingly he turned his thoughts towards the establishment of an order whose members would pass back and forth through the country, villages, towns and cities, spreading sound Christian doctrine broadcast. His new Order should have an

apostolate for souls that would be not only intensely active, but also world-wide.

Although the preaching of his friars, in Saint Dominic's plan, was to be simple and within the grasp of all, it was not to be without eloquence and thorough preparation. They were to study that they might preach from the fruits of their contemplation—give to others what they had first learned for themselves. For this reason, the manual labor which in the other orders was considered an essential part of the religious life, was set aside by that of Saint Dominic, as regards its clerics, in order to give them more time for the study which was so necessary that they might properly prepare for and fruitfully fulfill their vocation.

Nor was this all. The saint would have the principal houses of the new institute located near the leading universities. His object in this was that its members might both study and teach in those great educational institutions, and thus not only take advantage of the opportunities offered them there, but also contribute their part towards the preservation of true Catholic doctrine at such intellectual centers. In this connection, it should be noticed that Dominic was the first founder of a religious order who made study and intellectual pursuits a primary object of his institute. Another reason for this, apart from those of which we have already

spoken, was that he wished his friars, whatever their field of labor, to exercise their influence for good as individuals no less than as a community.

Salvation of souls is essentially the end of Saint Dominic's Order. This is declared, more than once, in its constitutions. The means for the attainment of this end are preaching and teaching. This is also stated in the constitutions; and it is the reason for the name of "Friars Preacher", or "Order of Preachers", which was given the institute by Innocent III, and is still retained as its official designation. The Domicans, therefore, are to labor by preaching and teaching for the salvation of souls, wherever found. This is their vocation. That they may properly qualify themselves for such an apostolate they are obliged to make a long, thorough course of studies in the sacred sciences.

All this, there can be no doubt, entered into Saint Dominic's plan. But as a background, preparation and aid to this apostolic ministry the holy man ordained that his brethren should cultivate many of the monastic observances consecrated by ages, and considered in his day as essential for the religious life. These, indeed, are to Dominican life as leaven is to bread. They should so fill the hearts of the friars with a love of God and their fellowman that it will overflow in a zealous and effective ministry for souls.

Never did it enter the saint's mind to separate the contemplative from the active life. He would have the two inseparably interwoven in his Order; but he made contemplation the principle of activity. He had been a Canon Regular of Saint Augustine. For this reason, he adopted the rule written by the bishop of Hippo as the foundation upon which to build the constitutions of his own Order. These were drawn in no small part from the rule of the Premonstratensians, in so far as it did not conflict with the great work he had in view.

In Dominic's ideal, however, the conventional observances, just as preaching and teaching, are not the end of the Order, but a means to the end. The end, in his mind, is emphatically the salvation of souls. Nor are these observances to be so strictly interpreted or insisted upon that they may materially interfere with the fathers' active apostolate, or with their studies. To forestall such a possibility, the principle of dispensation, which is quite peculiar to the Dominicans, is placed at the head of the constitutions of their Order conjointly with the definition of its purpose. This principle stands before the text of the laws, thus showing how it must govern and temper their application. In this connection, it should be further remarked that, while study in the Order is primarily ordained to fruitful preaching and teaching of true Catho-

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lic doctrine, it has the added purpose of preparing learned men in all the sciences that they may serve the Church, religion and souls in every way and emergency.

Nor must it be forgotten that until Dominic's day preaching was regarded as the special prerogative of the bishops. None could undertake this office unless authorized by the ordinary. But our saint would have his brethren universal preachers. In order that they might be freer to carry on their mission, and of greater usefulness to the Church, their sphere of action was not to be limited by diocesan boundaries. It was not merely to embrace all christendom, but likewise the pagan nations. Still the man of God, in spite of opinions to the contrary, did not seek to disassociate the office of preaching from the hierarchy. He simply wished that his new Order of Preachers should hold their commission from the Holy Father, the prince of bishops; and this he desired, not that its friars might act independently of the ordinaries, but that they might the more effectively subserve them, help them in their charges, and thus lighten their burdens.

Such were the breadth and the originality of Saint Dominic's plan. It was an ideal of the religious life which no one before his time had ever sought to crystallize. It was perhaps the novelty of the idea that gave rise to many of the

objections to the confirmation of the new Order. Another reason for opposition was doubtless the vastness of the scheme and the difficulty of harmonizing the religious life, as then understood, with so broad and intensive a ministry. History, however, shows that the saint builded wisely and well. For more than seven hundred years his Order has stood the test without division, and without substantial change or reformation. Its great saints, doctors and preachers; its noted men in every sphere of science and religious activity; its brave martyrs and fearless defenders of the faith; its staunch fidelity to the Church and her supreme pastors; its fruitful labors on the foreign missions; and its tireless efforts for the purity of Catholic doctrine everywhere—all these furnish matter for some of the brightest pages of ecclesiastical history.

As the reader has doubtless noticed, the part which our saint mapped out for his Order in the activities of the Church give it an essentially and pre-eminently clerical character. Still it has always had, and will ever have, though in fewer numbers, lay brothers as well as priests. The brothers are as truly Dominicans as the clerics. They belong to the First Order no less than do the priests. But to tell of these, and of their place and part in the Order, will be the burden of the subsequent chapters.

CHAPTER II

THE LAY BROTHER IN THE DOMINICAN ORDER.

Saint Dominic, as the reader has seen, wished his Order to be intensely apostolic. Its clerics, therefore, in his plan, are to make a long and thorough course of preparation within their cloistered walls. Then they should go forth into the open arena of the world to preach and teach the word of eternal life, returning ever and anon to their seclusion in order to replenish their own hearts with the love of God and a zeal for souls. But while the holy patriarch desired his institute to be composed chiefly of learned men, he had no idea of closing its doors to those whom lack of education or other circumstances might withhold from the priesthood or its apostolic life.

We know that, as a matter of fact, one of the earliest recruits to the new Order was a lay brother. His name was Brother Oderic, and he was chosen by Saint Dominic himself as one of those to be sent to the Order's principal house--that in Paris. Oderic was the first of the long line of holy religious called by an all-wise providence to serve God in the Order of Saint Dominic, and, though placed in the lowlier state of a lay brother, to aid their more learned brethren

in the vocation of saving souls. Unfortunately, of this firstling brother little more is known than that he was faithful in his duty, was loved by his confrères, lived a saintly life, and died a holy death. Readers, dazzled by the formidable array of great ecclesiastics produced by the Dominican Order, may be tempted to judge that its standard is too far above the ordinary mind; or that a lay brother's position therein, by contrast, must be one of undue humiliation. A mere turn of the page, however, reveals quite a different and inspiring picture.

Dominic's great heart embraced all classes. In matters of the soul he knew no distinction, except the distinction which God Himself recognizes, purity of heart and unselfish love. The saint realized that as the stars of the heavens differ the one from the other in glory, but all contribute, each in its own way, to the harmony, splendor and beauty of the universe; so men vary in talents, gifts and vocation, but all are called to the love and service of the one God. Knowing that in the Father's kingdom there are many mansions, the founder of the Friars Preacher wished the doors of his institute opened to the many who knocked thereat, taking care only that the learned or apostolic element should be notably more numerous. Indeed, the history of the Order of Preachers is as a vast tableau, or, if you will, a cinematograph, whereon are shown not only

the accomplishments of great and learned men, but also the lives of many whose humble labors were hidden from the world, yet were redolent with the charm of evangelical simplicity.

This, there can be no doubt, Dominic foresaw as in prophetic vision. He knew that in the world were many pure souls that, although not possessed of the learning or endowed with the talents necessary for an ambassador of Christ, needed only the proper environment to blossom forth into the flower of holiness. He felt also that there would be not a few whose humility, in spite of their high rank and intellectual attainments, would cause them to shrink from the awful responsibilities of the priesthood, while they would welcome an asylum and a refuge from the world in the Order in the more lowly position of a lay brother. The saint's vision has been realized.

The Order's father set the example of admitting into his white-robed band of spiritual athletes the unlettered artisan side by side with the university professor, the eloquent preacher and the versatile writer. His example has been followed through all the succeeding ages. But to preserve the learned character and prestige of the institute strict caution has ever been observed that the greater number of its members should be clerics. For the same reason, all authority, as well as all law-making power, is vested in their hands.

This fact explains the many enactments regarding the reception and place of lay brothers found in the chapters of the Order, whether provincial or general. We may remark, however, that this circumstance really makes for the happiness of the brothers by freeing them from cares and responsibilities. Another regulation that tends to the same end is the fact that they form a society, so to express it, of their own, adapted to their special needs and aspirations. This, there can be no doubt, fosters the brothers' contentment; for it removes them from those offices and labors for which they have not been called. The life is certainly not without its charm. Indeed, fathers have often been tempted to regret that they did not become lay brothers instead of priests.

The life of a lay brother in every religious institute is one largely devoted to domestic, manual or useful labor. Saint Dominic, following a time-honored custom, made such work the brother's special vocation in his Order. The holy patriarch wished his priests to give themselves with zest to study and spiritual labors for the salvation of souls. That they might be free for such a vocation, the constitutions, or law, exempted them from manual toil. Thus, from the very beginning of the Order, such labor was given to the lay brothers, who were not only to contribute to the support of the community in

this way, but also to be an aid to their clerical confrères by leaving them greater freedom for their spiritual avocations. In accordance with the same principle, it was advised that lay postulants should be skilled in some art or trade.¹ This, however, was not always insisted upon as an indispensable requisite for admission.

From the outset, men from nearly every walk in life, weary of the world and seeking an abode wherein they could serve God with greater peace and happiness, have sought refuge under Saint Dominic's standard in the capacity of lay brothers. Most of them, however, have come from the artisan or laboring classes. But in these sanctuaries of piety the former slave has at times lived on terms of equality with the freeman. So has the American Indian become the friend and brother of the erstwhile Spanish conqueror. Nor has it been altogether rare to see those whose rank, position and talents held out hopes for the higher places and better things of the world, humbly prostrating themselves before superiors of Dominican monasteries and begging the honor of being vested with the habit of the lay brother.

Although they came from various stations in

¹ Some writers have concluded from this and similar enactments in general or provincial chapters that the Order was not anxious to have many lay brothers. To us, however, it seems that the purport of these decrees was merely to prevent the convents from being overstocked with religious who might be neither pious nor useful.

life and brought different gifts to the Order, they were animated by one principle and by one thought. In their humility they sought the lowly habit of the lay brother. They found peace for their souls; and in their zeal for the salvation of others they contributed, each in his own way, towards the carrying out of the glorious mission inaugurated by Saint Dominic by giving their clerical brethren greater freedom for a more vigorous prosecution of their vocation.

This, indeed, is the idea which every Dominican lay brother must keep ever uppermost in his mind. This is his purpose in the Order, his way of serving God, and his highway to sanctity. It is the part assigned to him among the Friars Preacher by the holy patriarch Dominic himself. It is this thought, together with love of the Divine Master, that has enabled lay brothers, coming from all walks in life and belonging to all nations, to live together in union, harmony and affection, peace and contentment. Through faithful fulfillment of their vocation they have contributed, far more than the world realizes, towards the spread of Christianity and the salvation of souls. Many of them have attained the heights of sanctity; some are honored on the altar of the Church.

As one might expect, the work of the lay brothers has been of various kinds. It has differed according to their talents, knowledge, age

and health--according to the needs of their convent and province, or even of the Order. In the olden days the office of soliciting alms from house to house was entrusted principally to them. But this custom has fallen into desuetude. Otherwise their life has remained unchanged. Thus today, as in the past, we find them performing all the offices necessary for the upkeep of a well regulated household. They look after the house, church and sacristy; they attend to the aged, sick and infirm; they are bakers, cooks, tailors, shoemakers, carpenters, painters, plumbers, electricians, engineers, bookbinders, printers, gardeners, farmers, etc. In a word, today, as of old, the brothers labor in any and every way that helps to support the convent or the province and to give the fathers greater freedom and more time for their apostolic activities. The list given above designates the character of the occupations in which the lay brethren ordinarily spend their lives. Other employments, however, have been and continue to be assigned them according to their aptitudes and previous training. But of these we shall speak later.

Although to the uninitiated the life of a Dominican lay brother may seem vastly different from that of a Dominican cleric, it is practically the same. The greatest difference between brothers and priests, apart from the sacerdotal

character, is that of education and employment, and certain modifications of the law adapted to suit their various activities. They have the one common father, Saint Dominic, and labor for the same end, salvation of souls. The lay brother, no less than the priest, must do his part towards advancing the apostolate of the Order. They are bound by the same vows, observe the same rule, and enjoy an equal participation in the merits, good works and suffrages of the institute. The priests may be called master workmen, the lay brothers assistants. During all the centuries of the Order's existence the lay brethren have been not only useful, but even invaluable, allies in the apostolic work inaugurated by Saint Dominic. And they have taken an honest pride, as well as found much happiness, in the part which they have been enabled to contribute towards the spiritual uplift of the world.

To the clerics belong the duty of saying the divine office in choir. In place of this the lay brothers have their *Paters* and *Aves*. Like the clerics, they have their mass and their meditation. Instructions, pious reading, the Rosary, etc., round out their spiritual exercises. Their prayers are shorter for the express purpose that, by their manual labor, they may make the clerics freer for the specific duties and obligations allotted to them.

Indeed, it is a brother's duty to apply himself heart and soul to whatever work is assigned to him. As Blessed Humbert of Romans, a master of the spiritual life and the fifth General of the Order, assures us, the cleric, who is obliged by his vocation to occupy himself with spiritual things, should be careful not to "abuse" prayer in such a way that he may become a nuisance. From this Humbert concludes that the lay brother especially, because meant for manual labor, who should act in this wise cannot free himself from censure. Nor is this all. The holy man does not hesitate to say that the brother who, after having performed the devotions that are of obligation, heartily gives himself up to his work and thinks little more of prayer, is better in the sight of God than one who slighted his work in order to pray the more.

Although, at first sight, this assertion of Blessed Humbert may seem strange, it is quite true. Nor is the reason far to seek. Labor itself is prayer, when borne for God or souls, or because it is of obligation, and is performed with the right spirit. Nay, it is far more acceptable to the Blessed Master than mental or vocal prayer engaged in when one should be occupied at something else. This is precisely the case with the lay brethren in the Order of St. Dominic. They are never more pleasing to God than when they are laboring

with a good will and a good heart so that their clerical brethren may reap a more fruitful harvest of souls. By such toil, moreover, they participate in the merits of the apostolic ministry itself. The greater their zest, the greater also will be their reward therefor.

From the earliest days of the Order, as the history of their lives shows, it has been in this way that its holiest brothers have sanctified themselves. One is not only gratified, but also edified and inspired, in reading how faithfully and conscientiously they toiled on at the tasks assigned them. They realized that they not merely did God's holy will, but even acted the part of true Friars Preacher and fulfilled their vocation as Dominicans by thus lending themselves to the apostolic work of the Order. For although they did not preach, nor actually play the part of apostles, they prepared the way for others, or enabled them to engage in the ministry for souls without let or hindrance.

Every lay brother should keep this in mind, remembering that he is as really and truly a member of the Order as is the priest; that he has an equal share in its merits; that this is his way of contributing to its spiritual harvest, as well as of sanctifying his own soul; and that his prayers will profit him little, unless he at the same time faithfully applies the hands with which he is blessed to the work set apart for him. A lay

brother, as indeed any Christian, can by his prayers draw down the grace of God upon sinners, the Order or its missionaries and teachers, obtain for them the help of heaven, and enrich the fruit of their labors. But he never comes into such direct and immediate touch with the real apostolic life of the institute as when he is engaged in manual occupation. Toil he must in order to be a true Dominican. For, as the reader will remember, this has been set aside by the very constitutions as his part in the Dominican apostolate. Pray also he must at the allotted times. But unduly to spend in extra prayers time which should be spent in labor retards rather than advances holiness of life.

Friars Preacher the lay brothers certainly are; for not content with their own salvation, they actively labor that salvation may be carried to others through their clerical brethren. Their vocal and mental prayers may be shortened. But their faithful toil is a most acceptable prayer in the sight of God; and it is all ordained to the apostolate of the Order in which they have consecrated themselves to our Divine Lord.

The relations of the lay brothers among themselves, in matters of labor, have often been those of teacher and pupil. A beautiful and edifying, though not exceptional, example of how they lived and toiled together is found in the lives of Blessed James of Ulm and Brother Ambrogino

(little Ambrose) of Soncino who is also often popularly called Blessed. Both were lay brothers and experts in the painting and making of stained glass. Ambrogino learned the art from Blessed James. They vied the one with the other in holiness of life as well as in artistic work. After the death of Blessed James, Ambrogino wrote his biography as a token of love and gratitude. It was the life of a saint written by a saint.

The labors of which we have spoken so far are those which ordinarily fall to the lay brethren. They show the kinds of work which persons entering the Order in that capacity may generally expect. Doubtless through all the years of the institute's existence such sanctified toils performed by the brothers in their seclusion, no less than their prayers, have been a source of grace that brought added fruit to the efforts of the fathers, whether as preachers or teachers. But for the brothers, as for the priests, the Order's broad, democratic spirit, together with local or general needs, has opened many fields of activity according to their aptitude and previous training.

Indeed, many brothers have played a not inconspicuous part in the history of the Order. Not a few of them, in their offices of catechists and instructors, have been veritable apostles among children, the poor and the ignorant. But in this capacity they have perhaps been especially useful on the foreign missions and in

new countries; for few were the missionary bands that were not accompanied by one or more brothers. In Latin America, it would seem, they did splendid work along this line for the conquerors, as well as for the aborigines, the negroes and the mixed breeds. Everywhere the brothers, by example or otherwise, have been of no little aid to the fathers in fostering devotion among the people. Some, in fact, have done noble work in this regard. Fra Vincenzo da Palestrina, for instance, established the Confraternity of the Holy Saviour in the Church of the Minerva, Rome. This was in 1596, and the confraternity was long a source of great good to religion in the Eternal City.

At times those who were expert penmen or possessed of a fair education have been employed as copyists of books, etc., secretaries to superiors or in other clerical positions. Brothers gifted with musical talent have been organists in the churches of the Order. Others, again, have been engaged along with the fathers in the work of educating secular youth. In this connection, it may be noted that Brother Diego (James) de Santa Maria was the founder of the College of Saint John Lateran, Manila, which afterwards became one of the principal feeders for the great University of Saint Thomas, in the same city. No employment, in fact, has been considered foreign to the vocation of the Dominican lay

brother, provided it were useful to religion or an aid to the fathers in their endeavors for the salvation of souls and the good of the Church. It is in the domain of art, however, that he has been especially prominent in the intellectual activities of the institute.

From the first century of their existence the Friars Preacher gave themselves to the study of art as did few other orders. They took great spiritual pride in the buildings which they erected to the Supreme Architect. Thus, because they soon spread over the world, there were few, if any, civilized countries that were not dotted, here and there, with magnificent Dominican churches and monasteries. Many of them were veritable artistic gems. Nor was this all. The interior of these structures was almost invariably decorated with splendid paintings and sculptures in wood, marble or stone. Gorgeous stained-glass windows, through which peered the mellowed light, blended with these decorations and exquisite altars to lift the soul to heaven and to make the temple of prayer no less beautiful within than it was without. Naught, it was felt, could be too good for the Lord. To the same end the choral and the mass books were richly decorated, and the vestments made to harmonize with the architecture of the church. Nothing, in short, was left undone that God's house and God's service might not

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be unworthy of Him to whom they were offered.

As architects, as wood-carvers, as sculptors, as painters, as miniaturists, as makers of stained-glass windows—in a word, in all the broad field of ecclesiastical art—the Dominicans have excelled. Along with the study of architecture, quite naturally, went that of engineering. This science, in their zeal for the good of society, they not infrequently devoted to the construction of works of public utility or civic embellishment. Nor was the Order slow to avail itself of the skilled hands, craftsmanship or genius of its lay brethren. Indeed, here we have intellectual spheres wherein the brothers have vied with the fathers—often surpassed them. Side by side priest and brother frequently labored in a spirit of holy emulation to beautify God's house, to render religion more inviting and intelligible for the masses, to direct souls in the path of virtue, or even to make civic and public improvements.

There is perhaps no country in Europe that has not had its Dominican lay brothers who were renowned for their work in one or all of these branches of ecclesiastical art. What is true of Europe, is equally true of Latin America and the Philippine Islands, where the Friars Preacher have long been one of the most numerous and influential orders. Although, through the proverbial negligence of the institute's chroniclers and the destructive agencies of time, the

names of many of these devotees of art have fallen into undeserved oblivion, the memory of a sufficient number still survives to show us how zealous, unwearied, excellent and wide-spread were their labors. More than this; the records, scanty and imperfect as they are, prove that these lay brethren devoted their artistic talent not only to the beautification of the house of God and the uplift of the faithful, but also to their own personal sanctification. They made their very toil a prayer. As we read the sketches of their lives, we almost fancy that we can see them as they hasten from their labors to their choral duties, and from the choir back to toil. We wonder which was the more meritorious in the sight of the Blessed Master, their work or their prayers. We ask ourselves: Was it the irony of fate, or the reward of their zeal and humility, that their splendid temples, their exquisite tableaux or miniatures and their gorgeous windows remained for centuries, or still remain, preaching and teaching, while the eloquent divine, the learned lecturer and the ardent missionary, or even the prolific writer, have long since been forgotten?

Space and time do not permit us to attempt a detailed account of the lives or works of any of these devoted lay-brother artists. Suffice it then to mention a few of those who not only stood at the head of their respective professions, but also

left monuments of art for the admiration and enlightenment of future generations.²

The convents of Florence, St. Mark's and Santa Maria Novella, for instance, formed two celebrated schools in which Dominican artists were trained for purposes of their own Order. From among the architects who belonged to the latter institution, we may select four brothers who are apt illustrations of the use which the Order made of its talented lay brethren. These were Fra Sisto of Florence, Fra Ristoro of Campi, Fra Giovanni Brachetti (commonly called Fra Giovanni da Campi from the place of his birth), and Fra Jacopo Talenti of Nipozzano. Fra Sisto and Fra Ristoro designed and began the great Dominican church of Santa Maria Novella, Florence, which is to this day, after the lapse of more than six centuries, one of the finest buildings in a city noted for its artistic taste and splendid monuments. From Florence they were summoned to Rome by Sixtus III for work in the Vatican. While in the Eternal City, they likely drew the

² This little book has been written at odd moments. While it was under way, the only work the writer had at hand dealing specially with Dominican artists was "Lives of the Most Eminent Painters, Sculptors and Architects of the Order of Saint Dominic," by Father Vincent Marchese, O. P., (translated by Rev. C. P. Meehan). Marchese, however, gives only artists of Italy. This explains why we mention more brothers of Italy than any other nation. While the Italian Dominicans cultivated art in an especial manner, those of other countries, though perhaps not quite so keenly, were also devotees of the sublime and the beautiful.

plans for the far-famed Dominican Gothic church known as the Minerva.

But the two distinguished architects left other brethren in their convent to continue the work which they had so happily begun. These in turn were succeeded by others, among whom were the lay brothers mentioned above, Fra Giovanni Brachetti and Fra Jacopo Talenti. It was the latter who brought the beautiful church of Santa Maria Novella to completion in 1357, more than fifty years after it was begun. The scarcely less splendid priory of the same name, contiguous to the church, is also largely the work of the brains and hands of Fra Giovanni and Fra Jacopo; for they were as well sculptors as architects. Thanks, in no small part, to the skill and industry of the lay brothers who belonged to the community, these beauteous monuments were erected without the co-operation of any secular hand---a rare fact in the history of ecclesiastical art.

Nor did the architects of Santa Maria Novella and other convents of the Order confine their labors to their own institute. They superintended the construction of cathedrals, parochial churches, municipal buildings, palaces and bridges far and wide. But to speak of these would lead us rather afield of our purpose.

However, before closing these notices of the Order's architects, we must mention Fra Giro-

lamo Bianchedi, a lay brother of Faenza, although he lived at a much later period than that covered by this volume. In the course of centuries the splendid Church of the Minerva, the only Gothic temple of prayer in Rome, had been so disfigured by incongruous chapels and other additions out of harmony with its architecture that the grand structure had lost its former beauty and graceful proportions. More than one architect declared it impossible to restore the sacred edifice to its original purity of style. Fra Girolamo was then brought from Faenza; and he at once entered on his difficult task. This was in 1848. Unfortunately, in the following year, he fell a victim of the revolution that drove Pius IX into exile at Gaeta. But Girolamo left plans which were later carried out, with the result that the Minerva is again one of the most beautiful churches in the Capital of Christendom.

In the Order's cultivation of the beautiful the study of sculpture, whether in wood or in stone, went hand in hand with that of architecture. Some of its best sculptors were brothers. One of those deserving mention was Fra Giacomo di Andrea, a native of Florence. He belonged to Santa Maria Novella and seems to have been equally skilled in wood carving, the making of stained glass and architecture. Doubtless his home convent and church reaped no little ad-

vantage from his talent. But Rome and Viterbo were also fields of his artistic labors. He died at the latter place in 1869. Nor must we overlook **Fra Guglielmo Agnelli**, more generally known as **Fra Guglielmo da Pisa** from the place of his birth. He entered the Order in his native city, and there learned his profession. Although of an honorable family, his humility led him to become a lay brother rather than a priest. **Fra Guglielmo's** skilled hands found employment in Pisa and other cities; but the work which has specially immortalized his name is the marvellous tomb of **Saint Dominic** in the Dominican Church, Bologna.

What **Fra Guglielmo** did for the Order's founder, that also two French lay brothers did for its greatest theologian and intellectual light, **Saint Thomas of Aquin**. These were Brothers **Claudius Borrey** and **John Raymond**, both of the convent of **Saint Romain**, Toulouse, France. They designed and executed the splendid massive tomb of the Angelic Doctor which adorned the Dominican church in Toulouse for more than two hundred years, but which, like so many other objects of ecclesiastical art, was ruthlessly destroyed by the French Revolution.

In the art of painting, whether on canvas or in fresco, as was perhaps only natural, the Dominican priests have rather surpassed their lay brethren. But that the brothers also engaged

zealously and successfully in this domain is shown by such names as **Fra Giovannino** (little John) of Marcojano; **Fra Marco** and others of the community of Santa Maria Novella; **Fra Girolamo Monsigniori** of Verona; and **Fra Paolino** (so-called from his diminutive stature) or Paolo da Pistoja, not to mention many brothers belonging to the Convent of Saint Mark, Florence, and monasteries of the Order elsewhere.

In the history of miniature and the art of illuminating missals, antiphonaries and other books used for the divine services the Dominicans have ranked high. The Order's lay brothers have likewise contributed their quota to its glory in this field of activity. Santa Maria Novella and Saint Mark's cultivated miniature and illumination in an especial manner. In both convents many of the best miniaturists and illuminators were brothers. Indeed, had Saint Mark's produced no other illuminator than **Fra Eustachio**, a native of Florence, it would still have deserved well of Italian art. It is noteworthy, as indicating the ardor with which that community cultivated a taste for the beautiful, that a number of its members gave up their ecclesiastical studies after attaining deaconship in order to have more time for their artistic work. Two of these were **Fra Bartolomeo della Porta** and **Fra Filippo Lappaccini**--the former a painter, the latter a miniaturist and illuminator

of books. Both have left names that will not easily perish.

Stained glass is another art in which the brothers of the Order have been employed with distinct success. Indeed, the names of those who have worked successfully at this trade are legion. Towards the end of the fifteenth century there were at the same time in the convent of Saint Dominic, Bologna, three brothers whose names must ever shine in the history of stained-glass making during the middle ages--Blessed James, Fra Ambrogino and Fra Anastasio. Ambrogino and Anastasio were pupils of James, who was a native of Ulm, Germany, but entered the Order at the Convent of Saint Dominic, Bologna, where he established a school in the art of glass-painting among his religious brethren.

Bologna, however, does not stand alone in this respect. Santa Maria Novella and Saint Mark's, Florence; Saint Catherine's, Pisa; Saint Dominic's, Pistoja; Saint Dominic's, Perugia; Saints John and Paul's, Venice, and Saint Dominic's, Sienna (not to mention scores of other convents in Italy and elsewhere, but especially in France and Germany), all had their schools devoted to the art of making stained glass. Practically everywhere the lay brethren studied, taught and labored side by side with the fathers.

At times, as was the case with Fra Giacomo di Andrea of Santa Maria Novella, these brothers

were sculptors of stone and carvers of wood as well as artificers in glass. Others, again, were painters in the ordinary sense of the word, or even architects of note; for in former ages the lines between the various arts and trades were not so strictly drawn as they are today. At times, again, one convent or province would borrow a brother from another for some special work or need. This perhaps explains the execution of a stained-glass window in the choir of Saint Catherine's, Pisa, by Brother Andrew, a native of Poland.

Tarsia, or inlaid woodwork for decorative purposes, is still another of the fine arts which Dominican lay brothers have cultivated and aided in bringing to perfection. In this connection, for the sake of brevity, we shall mention only the Convent of Saint Dominic, Bologna. Here, in the early half of the sixteenth century, we find four brothers who were renowned for their tarsia, or mosaic wood. One of these, Fra Damiano da Bergamo, had few equals in his art. The other three, Fra Bernardino, Fra Antonio Asinelli and Fra Antonio da Lunigiana, while not so proficient as their teacher, Fra Damiano, still executed decorations in inlaid wood which possessed no little merit.

Indeed, almost everywhere have Dominican *fratres conversi*, or lay brothers, engaged in artistic work. Other names might be adduced

of those who attained renown as modellers in bronze, plaster, etc. But sufficient has been said to show how broad and varied the work offered by the Order to men desirous of serving God in religion, yet unprepared for, or unwilling to assume the responsibilities of the priesthood.

For the same reason, we forbear to mention any of those who were skilled engineers, civil or military. Suffice it to state that the lay brothers of the Order of Preachers, as indeed the brothers of all religious institutes, while sanctifying their own souls, have merited splendidly not merely of religion, but of society as well. We have only to regret that, owing to the ungrateful silence of historians, the ruthlessness of men and the destructive agencies of the time, too many of them have been consigned to unmerited oblivion. So, too, with our available sources, has the indeterminate "*Frater*", "*Frère*", or "*Fra*" (Brother) which, in the olden days, was so indiscriminately applied to priest and lay brother alike, often made it impossible to determine to what category some of these Christian artists belonged.

In every age art has been primarily devoted to religion. It is when consecrated to this sacred object that it attains the heights of the sublime and beautiful. Divorced from religion, its tendency is to cater to luxury and pleasure, to become debased and immoral. Working hand in hand with the priests, under their direction, the

artists among the Dominican lay brothers have consecrated their talents to God. Their skillful hands (it cannot be repeated too often) reared magnificent temples whose domes or steeples pointed heavenward, and whose interior beauty was so devotional that the soul of the worshipper was wafted on high. Religion was the fountain source of inspiration for these humble friar artists. They bequeathed to the world sublime moral lessons. Nor was this all. They left behind them poems in marble, stone, bronze, wood, canvas or glass that not only served to quicken the piety and devotion of all, but even taught the unlettered the saving doctrines of Christianity. They sanctified themselves at the same time that they labored for the glory of God, the good of religion and the spiritual betterment of their fellowman. At times the chroniclers and annalists seem not to know which to admire the more, their works or their holiness of life. Blessed James of Ulm and Fra Abrogino of Sonsino, Fra Giovannino of Marcojano, Fra Guglielmo Agnelli, Brothers Claudius Borrey and John Raymond, Fra Damiano of Bergamo, Fra Eustachio, Fra Sisto and Fra Ristoro are a few among many conspicuous examples of the holy lives led by these lay-brother artists. Their names were chosen because they represent the various branches of the ecclesiastic art specially cultivated by the order.

Such in briefest outline is the life of the lay brother in the Order of Saint Dominic. Although so much of the chapter has been given to the artistic work that fell to the lot of some of the brothers, it were not true to conclude that such labors are assigned to a proportionately large number. In fact, this is rather in the nature of an exception, and according to the needs and spirit of a province or convent. It is history, however, that many have been thus employed in the course of centuries. Still the ordinary tasks of brothers are, and have ever been, such as those mentioned on a previous page—more humble indeed in the intellectual sphere, but not less wholesome for the soul, nor less meritorious in the sight of God. This, however, will be readily seen from the following chapter.

CHAPTER III

THE DOMINICAN LAY BROTHER AND RELIGIOUS PERFECTION

Every Catholic knows the meaning of the term "the religious state," or the "religious life." Yet it is not so easy to give the term a clear, terse definition. Suffice it then to say that the religious state is that in which one leads a life in common with the members of the religious order or institute to which one belongs. Its essentials are the vows of poverty, chastity and obedience. Without these vows there is no religious state, order or institute in the strict canonical sense of the word.¹

The religious state, or the religious life (for the terms as used here are synonymous), is embraced by persons who aspire to greater sanctity and perfection; that is, to a more intimate union with God and a more abundant participation in His grace. The three vows of which we have spoken bind religious to an observance of the

¹ See the new "Codex Juris Canonici", Canon 487 ff ("De Religiosis"). Solemn vows and common life make the religious order; simple vows and common life make the religious institute. But the terms "order" and "institute" are often used indiscriminately in this little volume, because its purpose does not require a rigid adherence to their technical sense. The Dominicans take solemn vows, and thus are an order.

evangelical counsels. They cannot be content with a mere observance of the precepts. Christians living in the world are bound only by the precepts or commandments. Religious are held to more, for by their vows they have renounced the world in order to make God their exclusive portion. Indeed, they oblige themselves to the narrower but straighter way of the counsels which leads more directly and securely to perfection of soul.

It is for this reason that the religious life is called a state of perfection; that is, because it leads to perfection, or because holiness, when such a life is scrupulously lived up to, is its logical goal. Here, however, it should be noted that, as all theologians tell us, while the religious life is a state of perfection, this does not imply that every religious must be actually perfect; but merely that everyone who has thus given himself to God must strive to become perfect. In other words, it is no sin for a religious not to be perfect; but it is a sin for him not to aim at perfection. In fact, in every age of Christianity there have been souls in the world who were far more perfect than many a religious. Yet under ordinary circumstances, the religious life is not only the better way, but likewise one that is freer from dangers and hindrances. It is, moreover, a life consecrated by the Church to the service of the Divine Master.

All this the various religious orders have in common. As every Christian is obliged to observe the commandments and avoid sin, so all religious, in addition to these, are constrained to aim at following the evangelical counsels. Of their own free choice they bind themselves to God in an especial manner, and to follow the path of salvation pointed out by Christ. Now, as our Saviour teaches and experience shows, the things that, next to sin, stand in the way of the higher life of the soul are thirst for riches, pleasures of the flesh, and love of honor and power. Against these obstacles to salvation our Blessed Lord gives the three evangelical counsels of poverty, chastity and obedience. Their observance is the surer and more expeditious way of gaining the victory in the perpetual warfare between body and soul—between earth and heaven.

These counsels of our Lord religious not only heed, but also make them a bounden rule of life by their three vows. By the vow of poverty, for instance, they relinquish personal possession of earthly goods. By the vow of chastity they give up the right of lawful marriage and arm themselves against the inclinations of the flesh; while by that of obedience they surrender their own will in all that is not contrary to law and reason. Thus the life of a religious, when lived in a whole-hearted spirit, is a complete immolation of one's self on the altar of divine love.

Although persons in the world may at times be more sorely tried by poverty, or more tortured by the obedience which they must render to others, than religious are, the sacrifice of the latter, other things being equal, has the greater merit before the throne of eternal justice, because it is voluntary and aforethought, and made with the express view of becoming more like unto Christ and more intimately united to Him. After all, the religious life, with its obedience and poverty, is not the dreadful thing which some people imagine it to be. Its obedience is tempered with charity, while those who embrace this life say with Saint Paul: "Having food and wherewith to be covered" plus our Lord, "with these we are content." They believe the words of the Divine Master, who declares: "My yoke is sweet and my burden light."

Thus far all religious, whatever the institute to which they belong, stand on common ground. Their ways of salvation begin to diverge only with the different spirit, rules, purpose, etc., of the various orders. For to become perfect a religious must needs also align himself, so to express, with the genius of the order of which he is a member. It is for this reason that, in every age, the religious who have truly attained holiness of life have been precisely those who were faithful to the spirit and rule of their own institute.

The Order of Preachers, and not inaptly, has been called an Order of Saints. History, in fact, shows that it ranks high among the religious institutes whose members have been conspicuous for fidelity to their vows and rules. Nor have its lay brethren, in proportion to their numbers, fallen behind its clerics in the way of eternal life selected by Saint Dominic. Though more priests than brothers of the Order have been raised to the honor of the altar, noted for their holy lives, or distinguished for their saintly deaths, this is largely due to the fact that the priests have always greatly outnumbered the brothers.

Those who have lived in a community can attest the saintly lives led by many humble brothers. Although their memory often fades from the minds of men, they are not forgotten of God; neither do they go unrewarded by Him. What with the causes of which we have spoken, and what with the time and sources at our disposal, it were idle to pretend to give the names of all the Dominican lay brethren who have been conspicuous for their holiness. Indeed, the subjoined list, it seems quite certain, shows only a small part of those who were eminently men of God during the period which it covers; that is, during the first five centuries of the Order's existence. However, imperfect as the list is, it will serve to give the reader an idea of the

the fidelity with which these more lowly Friars Preacher have served the Divine Master, as well as to show the opportunity offered pious souls in the Order to sanctify themselves in the humble state of a lay brother. Practically all mentioned are known to have attained the heights of sanctity and to have died most happy deaths. Not a few of them were declared saints by popular estimation. Some are now regarded as venerable, while others continue commonly to be called blessed, a title given to them by an admiring people.²

For want of time and dearth of sources, our researches extended only to the beginning of the eighteenth century. Could they have been more thorough, and brought down to the present time, the list would have been greatly extended. Still it forms a very creditable lay-brother hagiology. As far as we have been able to ascertain, it is the first time that the names of these holy brothers have ever appeared in a list by themselves. This, it would seem, should quicken interest in our little work. Perhaps it may inspire others to undertake studies along the same line in their respective provinces, with the result that some day we may have a far more

² It goes without saying that the terms "saint" and "blessed" are employed here in the popular sense used by the people, and that the writer has no intention of anticipating any decree of the Church bestowing these titles. The same remark applies with equal force to the term "venerable".

complete table of those who have thus served God, the Order and religion in the humble capacity of lay brother.

In the chronological order of their deaths, as far as we have been able to ascertain, the list of these holy men runs as follows:

BROTHER ODERIC of Normandy, the Order's earliest lay brother. Died in France in the first half of the thirteenth century.

BROTHER JOHN of Spain. Died in Morocco, Africa, March 4, 1233.

BROTHER LANDI of Sienna. Died in that city, April 26, 1260.

BROTHER THADDEUS SCALZI. Died in Perugia, October 21, 1256.

BROTHER MARTIN. Died at Santarem, Portugal, apparently between 1250 and 1260.

BROTHER DOMINIC. Died at Santarem about the same time as the above.

BROTHER GONZALEZ. Died at Santarem about the same time as the two just mentioned.

BROTHER ANDREW MANCINI. Died at Perugia, January 14, 1260.

FRA BENVENUTO. Died at Pisa, May 15, 1260.

BROTHER MARTIN (another). Died at Santarem, Portugal, December 24, 1262.

BROTHER PETER FRACHET. Died at Limoges, France, December 29, 1265.

BROTHER BLAISE of Perugia. Died at Perugia, January 27, 1267.

BROTHER BENINTENDE. Died at Perugia, February 10, 1267.

BROTHER MARTIN. Died at Cahors, France, between 1260 and 1270.

BROTHER ELIAS MARTEL. Died at Brives, France, April 11, 1275.

BROTHER PETER of Assisi. Died at Perugia, October 21, 1279.

FRA RISTORO. Died in Florence, 1283.

FRA SISTO. Died at Rome in March, 1289.

BROTHER DOMINIC. Died at Perugia, June 3, 1290.

BROTHER PETER BORNET. Died at Limoges, France, March 5, 1292.

FRA CARINO of Balsamo. Died at Forli, Italy,—date variously given as April 7, August 3 and November 12, 1293.

During the second half of the same century, or early in the fourteenth, there died:

FRA BUONO of Orvieto, in that city,

BROTHER HENRY, at Santarem, Portugal,

BROTHER LEONARD, at Basel, Switzerland,

BROTHER REGINALD or REYNOLD of Pisa, and

BROTHER NICHOLAS of Milan.

BROTHER STEPHEN of Mets. Died about 1300.

BROTHER JOHN of Basel. Died about 1300.

BROTHER MARTIN BONEL. Died at Limoges, May 26, 1302.

FRA MAZETTO. Died at Florence, October 11, 1310.

BROTHER JOHN de Toribio. Died at Jerez, Spain, September 7, 1312.

FRA BORGHESE of Florence. Died February 90, 1313.

BROTHER WILLIAM AGNELLI (commonly known as *Fra Guglielmo da Pisa*). Died August 18, 1313.

FRA ALBERTINO MAZZANTI. Died at Florence, 1319.

BROTHER GERARD or SIGWIN. Died in the old Province of Dacia, between 1310 and 1320.

FRA BONINO or BUONO. Died at Treviso, April 24, 1320.

BROTHER ANDREW of Perugia. Died at Perugia, January 16, 1323.

BROTHER JOHN "de Verne". Died at Perugia, September 24, 1330.

BROTHER REGINALD d'Agello. Died at Perugia, February 5, 1331.

BROTHER BLASE. Died at Perugia, 1331.

BROTHER JOHN BRACHETTI (Fra Giovanni da Gampi). Died in Florence, 1339.

FRA FAZIO. Died in Pisa, 1340.

FRA GIOVANNINO of Marcojano. Died in Florence, April 16, 1348.

BROTHER LOT. Died at Pisa about the same time as the above.

BROTHER JAMES (Fra Jacopo) TALENTI. Died in Florence, October 2, 1362.

BROTHER JAMES (Fra Giacomo) di Andrea. Died at Viterbo, 1369.

During the same century (the 14th) died:

FRA BENVENUTO of Bologna and
BROTHER NICHOLAS of Imola.

BROTHER PETER of Basel. Died at Colmar, Germany, November 18, 1420.

BROTHER PETER of Naples. Died in that city, September 30, 1450.

BROTHER BONIFACE. Died in Bologna, April 24, 1460.

BROTHER MATTHEW. Died at Genoa, November 25, 1475.

BROTHER FELIX FRANCHIOTE. Died in Galicia, Spain, September 15, 1484.

BROTHER JOHN of Bologna. Died in Faenza, April 8, 1494.

BROTHER ANGELUS. Died in Naples, June 13, 1500.

FRA AMBROGINO. Died in Bologna, February 5, 1517.

BROTHER JEROME (Fra Girolamo) MONSIGNORI. Died at Mantua — date variously given as 1500 and 1519.

BROTHER GONZALEZ de Santa Maria. Died at Guimaraens, Portugal, December 8, 1522.

BROTHER PETER of Aveiro, Portugal. Died at that place, January 12, 1528.

FRA ANASTASIO. Died at Bologna in July, 1529.

BROTHER MATTHIAS de la PAZ. Died at Salamanca, April 2, 1535.

FRA PAOLINO of Pistoja. Died August 3, 1547.

BROTHER VINCENT of Saint Dominic. Died at Cordova, May 17, 1548.

BROTHER PETER of Saint Dominic. Died in Portugal, September 3, 1548.

FRA EUSTACHIO. Died in Florence, September 25, 1555.

BROTHER GREGORY de Araxxa. Died at Jaen, Spain, September 24, 1556.

BROTHER JOHN of GOD. Died at Luchente, Spain, December 3, 1556.

BROTHER BARTHOLOMEW MATEOS. Died on the coast of Florida, December, 1559.

BROTHER GREGORY CASTANO. Died in Chiapa, Mexico, August 5, 1564.

BROTHER REGINALD de Santa Maria. Died at Bemfica, Portugal, February 13, 1574.

BROTHER PHILIP of Viterbo. Died at Naples, August 13, 1575.

BROTHER PETER de la Magdalena. Died in the East Indies, February 15, 1580.

BROTHER ALBERT GARNICA. Died in the West Indies, April 13, 1580.

BROTHER GONZALES d'Andrade. Died in Mexico, October 20, 1584.

BROTHER MARK de Mena. Died in Lima, Peru, November 10, 1584.

BROTHER FRANCIS GARCIA. Died in Puebla, Mexico, April 6, 1586.

BROTHER PETER MARTINEZ. Died in the Philippines, December 9, 1591.

BROTHER PAUL de Santa Maria. Died in Seville, December 30, 1597.

The following five lay brothers also died in the same century (the sixteenth); but we have not been able to learn the precise dates of their deaths:

BROTHER SERVATIUS of Saint Thomas, at Valladolid,

BROTHER PETER de la Cruz, at Valladolid,

BROTHER JULIAN of Borgo San Sepolcro, in Florence,

BROTHER CHRISTOPHER de Pasquera, at Valladolid, and

BROTHER MICHAEL de Zamora, at Oaxaca, Mexico.

BROTHER VINCENT of Palestrina. Died in Rome late in the sixteenth or early in the seventeenth century.

BROTHER CHRISTOPHER de Troyes. Died at Jaen, Spain, January 7, 1600.

BROTHER GABRIEL de Palacios. Died in Seville, January 9, 1600.

BROTHER DOMINIC of Saint Blase. Died in Manilla, June 20, 1600.

BROTHER PETER d'Ochoa. Died at Jaen, January 4, 1616.

BROTHER ANTHONY RODRIGUEZ. Died at Lima, Peru, March 2, 1619.

BROTHER ALEXIS. Died on the missions of Old Tartary, November 10, 1620.

BROTHER DOMINIC GONZALEZ. Died at Toledo, Spain, August 7, 1626.

BROTHER MARTIN de Barragan. Died at Lima, August 3, 1627.

BROTHER JOHN GERVAIS. Died near Avignon, France, October 27, 1629.

BROTHER GERVASE THONAT. Died at Avignon, September 16, 1639.

BROTHER HYACINTH BUONO. Died at Amalfi, Italy,
January 15, 1633.

BROTHER EDMOND BURKE. Died in Ireland, about
1633.

BROTHER DOMINIC FRAYRE. Died in Ecuador, in
1635.

BROTHER DOMINIC of Saint Michael. Died in Ecuador,
in 1635.

BROTHER JOHN of Saint Denis. Died in the Philippines,
September 5, 1638.

FRA GAUDIOSO de Cava. Died at Naples, December 6,
1639.

BROTHER PAUL de Santa Maria. Died in Murcia, Spain,
January 2, 1640.

BROTHER JOHN GORJON. Died in Seville, September
24, 1640.

BROTHER MICHAEL of Saint Dominic. Died in Lima,
Peru, September 7, 1642.

BROTHER FRANCIS of Saint Michael. Died in Spain,
April 20, 1643.

The following six brothers died from 1642
to 1644:

BROTHER DOMINIC GONZALEZ, in Toledo, Spain,
BROTHER RODERIC de Santa Maria, in Burgos,
Spain,

BROTHER HYACINTH of Amalfi, in Naples,
BROTHER GREGORY of the Saints, in Sicily,
BROTHER FRANCIS of Saint Michael, in Spain, and
BROTHER DOMINIC FRAYLE, in Spain.

BROTHER CLAUDIUS PARADIS. Died in Lyons,
France, February 22, 1644.

BROTHER HYACINTH MIRANDA. Died at Seville,
January 27, 1646.

BROTHER ILDEPHONSUS MARIN. Died at Ecija,
Spain, March 31, 1648.

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BROTHER CHRISTOPHER de Todos Santos. Died in Malaga, Spain, May 5, 1648.

BROTHER GREGORY de Santa Maria. Died in San Lucar de Barrameda, Spain, June 18, 1648.

BROTHER JOHN de Aguirre. Died at Jerica, Spain, about 1648 or 1649.

BROTHER HYACINTH de Miranda. Died in Seville, January 27, 1649.

BROTHER JOHN CHAPON. Died in Paris, July 1, 1649.

BROTHER PETER de Quiroga. Died at Luchente, Spain. September 4, 1649.

BROTHER NICHOLAS de Cidonia. Died in the Province of Greece, in 1649.

BROTHER JOHN de Cidonia. Died in the Province of Greece, in 1649.

BROTHER FELIX de Candia. Died in the Province of Greece, in 1649.

BROTHER JOHN BAPTIST de Candia. Died in the Province of Greece, in 1649.

The seven brothers whose names immediately follow died some time between 1640 and 1650:

BROTHER DIEGO (James) de Jesus, at Ronda, Spain.

BROTHER JOHN ROBLEDO, in Cartagena, Spain,

BROTHER MANSUETUS VITRY, in Rome,

BROTHER JOHN GUERRERO, in Spain,

BROTHER JOHN of the Rosary, in Portugal,

BROTHER DOMINIC GEROS, in Spain, and

BROTHER JAMES, in Rome.

BROTHER JAMES (another). Died in Rome, June 24, 1650.

BROTHER FRANCIS of Saint Augustine. Died in the Philippines, September 12, 1650.

BROTHER FRANCIS of Saint Augustine (another). Died in the Philippines, May 14, 1651.

BROTHER BERNADINE HERAUD. Died in Béziers, France, January 3, 1652.

BROTHER SIMON GARCIA. Died in Lima, Peru, September 16, 1652.

BROTHER CHARLES RASTEAU. Died in Paris, January 26, 1655.

BROTHER ANGELUS BLANC. Died at Thor, France, April 5, 1655.

BROTHER DIEGO (James) de Santa Maria. Died at Acapulco, Mexico, about 1657.

BROTHER JOSEPH de Rueda. Died in Lima, Peru, April 4, 1658.

BROTHER THOMAS de Guardavalle. Died at Soriano, Italy, November 5, 1659.

BROTHER ANTONINUS de Ceresano. Died at Soriano, Italy, November 5, 1659.

BROTHER FRANCIS MONTES. Died in Mexico, June 7, 1661.

BROTHER JOHN ESTRADA. Died at Manila, November 26, 1662.

BROTHER JOHN "de Lapa". Died at Saint-Maximin, France, October 3, 1663.

BROTHER BALTHASAR CARAYOL. Died at Gap, France, October 18, 1664.

BROTHER WILLIAM O'GORMAN (an Irish exile). Died in Madrid, about 1665.

BROTHER RAYMOND. Died in Naples, July 12, 1668.

BROTHER CLAUDIO BORREY. Died at Toulouse, France, between 1660 and 1670.

BROTHER VINCENT a Carleone. Died in Palermo, Sicily, between 1660 and 1670.

BROTHER JOHN RAYMOND. Died at Toulouse, France, between 1660 and 1670.

BROTHER RICHARD (or Edmond) HUSSEY. Died at Tralee, Ireland, about 1671.

BROTHER PETER des Forges. Died in Paris, January 5, 1679.

BROTHER LOUIS CROISSON, died at Albi, France, May 25, 1685.

BROTHER RAYMOND TEXIER. Died at Béziers, France, October 22, 1689.

BROTHER VINCENT FUNEL. Died at Saint-Maximin, France, April 16, 1694.

BROTHER DOMINIC TEYSSERÉ. Died at Valence, France, November 4, 1698.

BROTHER JOHN of Pesaro. Died at Rome in the seventeenth century.

BROTHER RICHARD O'CLEARY. Died in Ireland in the seventeenth century.

BROTHER JOHN CHARRACIN. Died at Lyons, France, July 28, 1702.

BROTHER PETER d'Orange. Died at Toulouse, November 3, 1710.

The following brothers were overlooked in their proper order:

BROTHER ILDEPHONSUS de la Cruz. Died at San Lucar de Barrameda, Spain, August 9, 1646.

BROTHER DALMATIUS CIURANA. Died in Gerona, Spain, May 7, 1647.

BROTHER JAMES GROU. Died in Malta, June 29, 1647.

BROTHER PAUL de Santa Maria. Died in Seville, March 21, 1648.

Could destroyed annals be restored; could scattered records which belonged to suppressed convents or provinces be recovered; and could our researches have been more thorough, and brought down to the present day, there is no doubt but that the names of very many other holy men might have been added to the foregoing list. Indeed, there is every reason for be-

lieving that there is not a day in the year which would not be marked by the death of one or more Dominican lay brothers whose saintly lives and fidelity to duty would be a model, and even a source of inspiration, for those who succeed them generation after generation. Several of the brothers whose names are enrolled here, it seems to the writer, were their causes properly prosecuted, might be accorded the honors of the altar without any great difficulty.

Indeed, the Dominican Order, through its well-balanced combination of the active and contemplative life, has produced on one side remarkable apostles and doctors, and on the other stern ascetics and great mystics. The reader has seen how the lay brethren, through their manual toil, have contributed their part in the production of these learned and apostolic men. He has also seen that not a few of the brothers themselves have effectively engaged, as catechists and instructors, in the active work of saving souls, although this was accidental to their vocation. Many have likewise shone as ascetics and mystics, or for their heroic Christian and religious lives.

It should also be noted that, in the course of our limited researches, a number of Dominicans were discovered the brief records of whom would indicate that they were brothers. But as this was not expressly stated, their names were not placed in the list. However, in the lives of

those who are mentioned is exemplified to an eminent degree every virtue that can be practised by persons seeking to serve God in that state. They came from all classes of society, and from every walk in life. Some were highly virtuous before they entered the Order. Others sought therein to make atonement for their former worldliness, or even for their old ways of sin. In this latter connection, we may mention Brother Carino as a most striking example of extreme wickedness transformed into great holiness. He crowned his crimes with the murder of Saint Peter Martyr. Saved from the death penalty by a Dominican father, Carino entered the Order to which his victim belonged, thenceforth led a Christ-like life, did penance, and died in the odor of sanctity. Some, again, exchanged the soft robes of nobility for the coarse garb of a Friar Preacher, or sacrificed riches, or gave up brilliant prospects in the world, that they might the more readily practise evangelical poverty for God's sake. It was out of humility, as a rule, that these preferred to be admitted among the brothers of the Order rather than among its clerics. Still others were of the peasant and laboring classes. Whatever their place in the world, their one purpose in becoming religious was that they might be the more intimately united with God, and thus find happiness, peace of soul and salvation in His service.

Among so many it would perhaps be unfair to select a few and give sketches of their lives as models for their successors in the Order. Besides, this would unduly extend the present chapter. Suffice it then to say that those whom we have named, on leaving the world, gave themselves heart and soul to their new life, faithfully observed the rule of the Order, and scrupulously discharged the various duties apportioned them by their superiors. It was in this way that they, together with many others whose names are now known only in the kingdom of heaven, sanctified their souls and won the crown immortal.

CHAPTER IV

DOMINICAN LAY-BROTHER MARTYRS AND BLESSED

It is not without reason that the Order of Preachers has been called an order of saints. Nor have its lay brothers, it has doubtless been noticed, lagged behind in the conquest for holiness of life. Their consuming love of God has given not a few of them the strength and fortitude necessary for the martyr's crown. But, owing to the causes given in the preceding chapter, the blessed memory of all too many of these athletes of the faith has been irretrievably lost to history, although they are known by the angels and saints in heaven. Wherever the fathers were in any numbers they ordinarily had brothers associated with them. If then, we consider the myriads of Dominican martyrs in previous ages, the massacres of the sixteenth and seventeenth centuries, both in Europe and on the foreign missions, it would seem that only a very small proportion of the lay brethren who have sealed their devotion to God with their blood will ever be known. The martyrs of the Order run high into the thousands. Among

these there were surely at least some hundreds of brothers.¹

For this reason, it is with pleasure that we lay before the reader the following list of lay-brother martyrs whose names, fortunately, have not been buried in oblivion. Doubtless, had a wider search been possible, others might have been added. Some of those recorded here, as will be noted, have been raised to the cult of the altar, while others still await that honor. Placing those who have not yet been beatified in the first place, and arranging them, as far as possible, in chronological order, the list runs thus:

**DOMINICAN LAY BROTHERS MARTYRED,
BUT NOT BEATIFIED**

BROTHER JOHN GARCES. Martyred in Cumana, now a part of Venezuela, about 1515.²

BROTHER —— FUENTES. Martyred in Florida, in 1549.³

BROTHER JOHN de Mena. Killed on the northern coast of the Gulf of Mexico, in 1553.

BROTHER JOHN VERCROYSEN. Martyred at Ghent, Belgium, in 1581.

¹ The fathers of the General Chapter held in London, in 1335, reported to Benedict XII that there had been 13,370 martyrs in the Order from 1234 to the time of convening the Chapter. These numbers were enormously increased in subsequent centuries.

² Another lay brother was martyred in Cumana about 1520, but his name is not given.

³ This man was really a tertiary oblate. His position in the Order, however, was practically the same as that of a lay brother.

BROTHER PETER of the Saints. Died in the East Indies, in 1600, from the cruelties of the Moors.

VENERABLE BROTHER HUMPHREY (or Onuphrius) PALAO. Martyred in the Philippines, June 8, 1625.

VENERABLE BROTHER FRANCIS and **VENERABLE BROTHER MATTHEW KIFIOYE**. Both martyred in Japan, August 15, 1633.

BROTHER CORMAC EGAN (or Mac Egan). Martyred in Ireland, about 1642.

BROTHER DONALD O'NEAGHTEN (or Naughton). Martyred in Ireland, about 1648.

BROTHER DAVID FOX. Martyred in Ireland, in 1648.

During the religious wars of the seventeenth century, the old Dominican province of Russia, which embraced eastern Galicia and extended into Red, White, and Black Russia, had many martyrs. Among those who fell by the hands of the Cossacks in the years 1648 and 1649 were the following sixteen brothers. Doubtless other lay brethren won the crown of martyrdom in the same province at that period, but their names, as far as we know, have not been preserved.

BROTHER PETER and **BROTHER PLACID**, at Lemberg.

BROTHER MATTHIAS, at Busko.

BROTHER MARIANUS, at Podkamien.

BROTHER PAUL and **BROTHER FORTUNATUS**, at Constantinow.

BROTHER MATTHIAS, at Latyczow.

BROTHER INNOCENT and **BROTHER FELIX**, at Bar.

BROTHER INNOCENT, at Kief.

BROTHER STEPHEN, at Czernobil.

BROTHER JOHN, at Czernigow.

BROTHER JAMES, at Novgorod Seversk.

BROTHER MARCELLUS and BROTHER JOHN, at Jesupol.

BROTHER JAMES, at Mostisca (?).⁴

BROTHER JAMES MORAN, BROTHER DOMINIC (or Donatus) BLAKE and BROTHER RICHARD OVETON, were martyred in Ireland in 1650 or 1651.⁵

BROTHER BERNARD O'KELLY. Martyred in Ireland, in 1653.

BROTHER SIMPLICIAN. Martyred near Lemberg, August 26, 1672.

BROTHER FRANCIS de la Vega and BROTHER JOHN de la Vega were martyred in Chili during the seventeenth century.

MARTYRED BROTHERS WHO HAVE BEEN BEATIFIED

BLESSED GARCIA of Aure. Martyred at Avignonet, France, in 1242.

⁴ Likely, indeed, there were more lay brothers among the seventy-two martyrs of the Province of Russia, whose names are given in the Acts of the General Chapter of 1650 as having received the crown of immortality in 1648 and 1649. But those mentioned in the above list are the only ones expressly noted as such.

⁵ A Father Richard Oveton, of Athenry, is given in the Acts of the General Chapter of 1650 as martyred in Ireland in 1649; while a "Fr." (Brother) Richard Oveton of the same place is mentioned in the Acts of the Chapter of 1656 as being martyred in 1651. Some think that there is a confusion of dates by the latter Chapter, and that there was but one Oveton martyr, the Father Oveton who was martyred in 1649. To the writer, however, these seem to have been two different persons.

BLESSSED ANDREW, BLESSED PETER, BLESSED CYRIL, BLESSED JEREMIAH and BLESSED THOMAS were martyred at Sandomir, Poland, in 1260.⁶

BLESSSED ANTHONY of Saint Dominic. Martyred in Japan, September 8, 1628.

BLESSSED DOMINIC MANGAROCHI and **BLESSED THOMAS** of the Rosary were martyred in Japan, September 10, 1622.

BLESSSED MANCIO of Saint Thomas. Martyred in Japan, September 12, 1622.

BLESSSED PETER de Santa Maria and **BLESSED MANCIO de la Cruz** were martyred in Japan, July 26, 1627.

BLESSSED THOMAS of Saint Hyacinth. Martyred in Japan, September 8, 1628.

Of the majority of these martyred lay brothers little more is known than the fortitude with which they laid down their lives in defense of the faith. But their constancy not only in the greatest trials and sufferings, but even in the face of death itself, is proof positive of their purity of life and heroic virtue. The cause of the brothers who shed their blood in Ireland is now under way, and their names will doubtless soon be placed on the Church's catalogue of blessed. A little effort, it seems certain, is all that is required to have a similar honor accorded those who gave their lives in the same cause in the Province of Russia during the years 1648 and 1649. The same may be said of the other martyrs given in the first list. To these again might be added a

⁶ Forty-nine Dominicans were martyred in Sandomir at this time, and it is quite probable that there were other lay brothers among them besides the six whose names are given in the above list.

number of the lay brethren mentioned in the preceding chapter. With the happy issuance of all these good causes the Order of Saint Dominic would certainly have a list of brothers honored on the altar of the Church in which it might take an honest and justifiable pride.

Besides the martyrs just mentioned, four of the Order's brothers have been beatified. These are Blessed Simon Ballachi, Blessed James of Ulm, Blessed Martin de Porres and Blessed John Massias, the last two of whom belong to the hagiology of the New World. Owing to their heroic virtue and the honor which the Church has bestowed upon them, a sketch of these four brothers seems not merely to fall within the scope of our little volume, but even to be demanded. So we now lay before the reader a brief outline of their history in the chronological order of their lives.

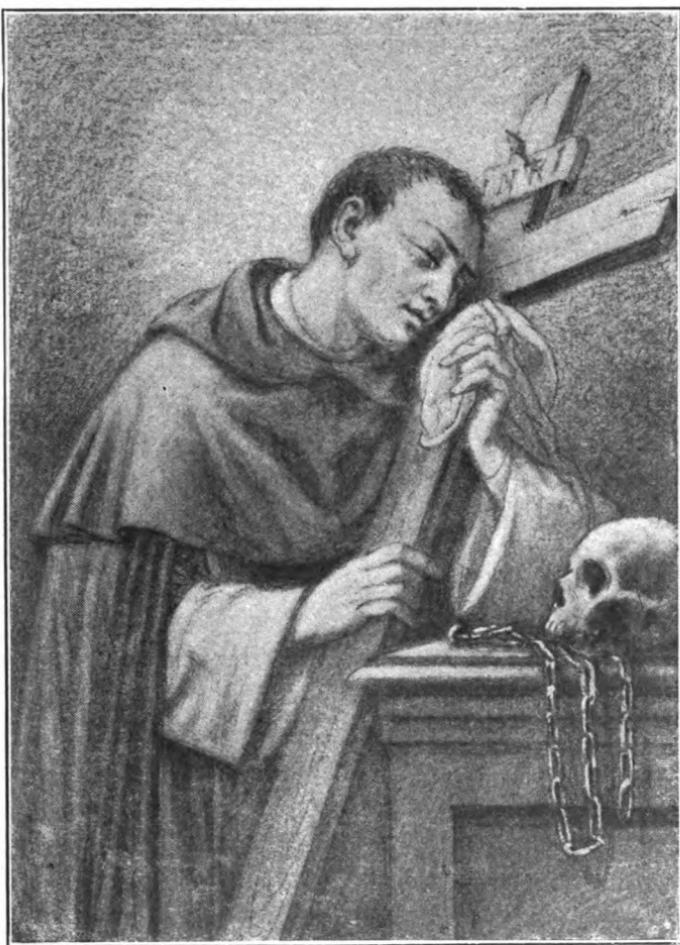
BLESSED SIMON BALLACHI

Blessed Simon Ballachi was born in the town of Sant' Arcangelo, near Rimini, Italy, about the middle of the thirteenth century. Some writers tell us that he belonged to a noble and rich family, that one of his uncles was bishop of Rimini, and that he had a brother who was a most saintly priest. Simon embraced a military career. But at the age of seven and twenty years, realizing the vanity of the world, the young soldier en-

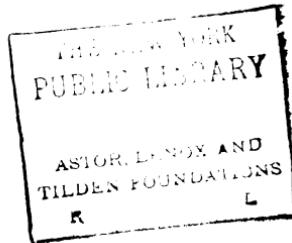
tered the Order of Saint Dominic at the convent of Rimini. Despite his social rank and connections, his humility led him to seek to be enrolled among the lay brothers rather than among the clerics.

Entering heart and soul upon his new life, Brother Simon became at once a model of virtue. Almost from the outset he was regarded as a saint by the community. An enemy of idleness he strove not to waste a moment. The more menial and laborious the task assigned to him, the greater was his happiness. The garden was his ordinary charge, and he tended it with the greatest care; but it was his special delight to labor in the church, for the holy man would have the house of God without spot or stain. So too would he have the home of God's servants clean and cheerful even in its poverty. For this reason, he took it upon himself frequently to sweep the convent from roof to cellar. Not content with his own labors, Brother Simon's charity urged him to share those of his confrères that he might thus lighten their burdens and contribute to their happiness. In his humility he imagined himself the vilest of men, sought to put himself in the lowest place, and strove to become the servant of every one in the community.

But the man of God did not permit his manifold duties to interfere with his spirit of prayer. Not only did he pray as he toiled, and make



BLESSED SIMON BALLACHI



prayers of his very labors; he likewise stole hours from his sleep for meditation and holy converse with his Creator. Furthermore, in atonement for his offenses while a man of the world Brother Simon gave himself up to the practise of great mortification.

Although not a priest, our lowly brother was deeply imbued with the Order's apostolic spirit. For this reason, he never failed to take advantage of an opportunity to make the good better or to convert sinners by speaking to them on the things of heaven, the love and goodness of God, the wisdom of virtue, the heinousness of sin, or the punishment of the wicked. To the same end, the holy man imposed all manner of penances upon himself. In fact, he carried his spirit of austerity to such an extreme that the superiors were often obliged to interfere, lest his health should be undermined.

While Brother Simon, as has been stated, was regarded as a model religious from the time of his entrance into the Order, it was perhaps towards the close of his life that his virtue shone with special luster. Although stricken with total blindness at the age of fifty-seven years and afflicted with many ills, he bore all not only with patience and resignation, but even with joy and gratitude; for it gave him a opportunity of suffering for the Lord. To the end of his life he retained the spirit of prayer and meditation.

His love for the Mother of God was unbounded. The evil one often subjects holy persons to sore temptations. So it was with Blessed Simon; but God gave him the wisdom and the strength to triumph over every such trial.

Fortified with the rights of the Church, this holy religious surrendered his pure soul to God in 1819. Great crowds came and venerated his body as that of a saint. His clothes were cut in pieces for relics. In life Simon performed many miracles, and such wonders continued to be wrought by him after death. In 1817, nearly five centuries later, Pius VII placed him on the Church's catalogue of blessed, and set November 3, the day on which he died, for the celebration of his feast. Simon was the first Dominican lay brother granted the honors of the altar. He rose to the heights of sanctity by fidelity in small things.

BLESSED JAMES OF ULM

Blessed James first saw the light of day at Ulm, Germany, October 11, 1407. He was born of good Christian parents who brought him up in the fear and love of God. His father, whose name was Theodoric, died at the age of one hundred and three years, and was a model soldier of Christ throughout his long life.

The careful Christian education which James had received at home soon stood him in good

stead. At the age of five and twenty years he made a pilgrimage to Rome that he might satisfy his piety by praying at the tombs of the apostles and visiting the holy places in the Eternal City. Thence he journeyed to Naples. There, induced by some young men whose acquaintance he had made, James entered the army of Alfonso V, king of Aragon, Naples and Sicily, and took part in the battle through which that sovereign temporarily lost his crown and liberty.

It was as a soldier that our young German received his first insight into the wickedness of the world. He spent four years in the army, and found his comrades anything but good Christians. Thanks to the spirit of piety received from his parents, his habits of prayer, and the grace of God, James did not succumb to the temptations then thrown in his way. Finally securing a discharge from his military obligations, he entered the service of a nobleman at Capua, whose confidence his honesty so completely won that he was placed in charge of the entire estate. Under an impulse of filial affection, however, the future friar soon gave up this employment, and retraced his steps northward in order to visit his parents who still lived at Ulm. But when he arrived at Bologna, he enlisted anew as a soldier under the leadership of one Captain Thomas Tartari. This, it would

seem, was God's plan for showing the pious young German his true vocation. In Bologna, James visited the church of Saint Dominic. While engaged in prayer at the tomb of the holy patriarch, he heard an inward voice that admonished him to give up the military life and consecrate himself to the service of God in the Order founded by that chivalrous Spaniard.

The pious man's next step was to secure his release from Captain Tartari that he might obey the mysterious voice which had spoken to his heart. Then he returned to the Dominican convent. Although possessed of an education and other endowments that would have made his acceptance among the clerics of the Order certain, James humbly begged for admission as a lay brother. This was in 1441. He was then four and thirty years of age. Like Blessed Simon, James embraced his new life with a holy ardor, and was soon regarded as a model religious in a large community noted for its strict observance. The virtues in which he, very wisely, sought to ground himself first were those of obedience and humility, the foundation stones of the religious life. In his humility the good brother candidly believed himself the most unworthy member of the convent. In his obedience he not only readily and assiduously performed the duties allotted him by the superiors, but also sought to anticipate their

every wish. To this generous and prompt spirit was added a purity of heart never sullied by grievous sin, even on the battlefield or in the soldiers' camp. It was perhaps largely the external reflection of a pure soul that gave Brother James' countenance a charm which, history tells us, won the friendship of those with whom he dealt. But a compassionate charity had also its part in his personal magnetism. While severe with himself and given to the practise of great mortifications and penances, the man of God sought to soothe the sorrows and lighten the burdens of his confrères by taking their trials and their labors upon himself.

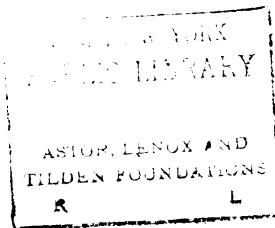
Like every good lay brother, James declared incessant war on idleness, which he considered the most effective weapon in the hands of the enemy of souls. He never wasted a moment, for he felt that well-spent time was a most acceptable offering to God. Like Blessed Simon, this exemplary religious not only prayed while at work, but also made a prayer of his very toil. Besides the devotions and prayers prescribed for lay brothers, he shortened his night's repose that he might hold further communion with his Creator. It was through this continual watchfulness and spirit of contemplation that our former soldier triumphed over the temptations to which human nature is heir, and grew in favor before both God and man.

While under the paternal roof at Ulm Blessed James had learned the art of painting and making stained glass. This he was now to use to his own spiritual advancement as well as to the advantage of his community. Scarcely had the German novice put on the Dominican habit, when he was set to work at this art in ornamenting the church and convent of the Order in Bologna. Such was his talent and such his assiduity that he soon became one of the foremost painters and makers of stained glass of the time. A true Friar Preacher, the holy lay brother employed his artistic taste not only for the sanctification of his own soul, but also as a medium of imparting moral and religious instruction to others. This was his part in the apostolic life of the Order.

Nor did James suffer his success as an artist to lessen his spirit of humility and obedience. Readily would he lay down the brush for the most menial duties of the household. On one occasion, it is stated, when he had just put a delicate piece of work in the furnace to fix the colors, he was sent out on a quest. Without a moment's hesitation, though he felt sure that the glass would be reduced to ashes, he obeyed his superior's command. We may imagine the pious artist's surprise at finding, on his return, that the picture was not only uninjured, but had even taken on tints more delicate and perfect than he



BLESSED JAMES OF ULM



could have looked for, had he given it the greatest attention. The servant of Christ felt that this was a reward for prompt obedience.

Not content with merely his own work for his convent, Blessed James taught others his art that the Order and religion might continue to benefit from it after his death. These were Fra Ambrogino and Fra Anastasio, of whom we have spoken in a previous chapter. Nor was this all. James transmitted to these disciples not only his artistic genius and skill, but likewise his industry and spirit of religious observance.

The reader will recall that Ambrogino's gratitude and esteem prompted him to write the life of James. It was the first life of the German friar, and the only instance in the history of the Order, with which we are acquainted, of one lay brother becoming the biographer of another.

Thus Brother James lived and labored on until he attained the great age of eighty-four years, fifty of which were spent in the Order, and were given to a heroic practise of the virtues essential to the life of a lay brother. His death which occurred on October 11 (his birthday), 1491, was as had been his life, holy. The people of Bologna came in crowds to pay him their last respects, or to be present at his funeral.

Miracles are said to have been performed by Blessed James in his lifetime. After his death such prodigies were multiplied, and gave rise to a

lasting veneration. In 1825, Leo XII conferred the honors of the altar upon the friar artist with the title of "Blessed." His feast is celebrated by the Order on the twelfth day of October.

BLESSED MARTIN DE PORRES

The New World has shared with the Old in the honor of giving to the Church beatified lay brothers of Saint Dominic's family. The first of these, Blessed Martin de Porres, was in many ways an extraordinary man. His life has few parallels in history. He was the wonderworker of the New World.

Martin was born in Lima, Peru, December 9, 1569.⁷ His father, the biographers inform us, was John de Porres, a Spanish knight of noble birth; his mother Anna Velasquez, a native negress of Panama who had come to Lima. But we have been told by Dominican fathers of Peru and Spain that there was also a strain of Indian blood in her veins. Be this as it may, it is quite certain that Martin inherited the complexion and coarse features of his African mother. Angry and mortified at this, the proud father refused to recognize the child as his own. Thus the future saint became the victim or parental neglect.

God, however, had chosen Martin as one of

⁷ Some authors place Blessed Martin's birth several years later. However, the date which we give seems much more probable.

His elect, and bestowed many graces upon him. Among these gifts were a singularly good nature and an extraordinary charity and love for his neighbor, which won the hearts and esteem of all with whom he came in contact. The budding virtues of little Martin touched even the proud Don John de Porres, who now acknowledged him as his child, and placed him in a school. But these good dispositions were short-lived. The pious youth's studies had not progressed far when the unnatural father apprenticed him to a barber, and then sent him adrift to make his own way. Fortunately the mother, through whose dark skin glowed a white soul, had grounded her son in Christian doctrine to the best of her ability. These early lessons in piety had been emphasized by good example, as well as fostered by further instruction, during the two or three years which her boy spent at college.

This vessel of divine predilection was still a mere child when pitilessly turned from the parental home. But he seems to have found a sympathetic master in the barber for whom he labored, and to have received kindly treatment from the good Christian lady with whom he lodged. Martin was industrious. He possessed a good mind and a retentive memory. From his earliest youth the poor outcast had combined a tender piety with his ardent love for the un-

fortunate. Now, therefore, that he was free, he spent all his spare time in prayer, reading religious books, and studying medicine. He heard mass daily. At that time, in Latin countries, a certain knowledge of surgery went with the trade of a barber. It was this that led to Martin's study of medicine. But his earnestness therein was whetted by the realization that skill in this art would enable him to do more for the poor of Christ. To these his services were always given gratuitously. If he accepted a fee from a patient under persuasion, it was immediately spent in charity. The money received from his employer was distributed in the same way. For himself the future friar was content with the barest necessities of life. He counted as lost that day on which he had not given an alms to the poor, or aided them in their affliction, or solaced them in their want and misery.

So wore along several years given to the practise of every Christian virtue. Part of the night Christ's valiant servant always devoted to prayer and contemplation. Indeed, the young mulatto's saintly life became so well known in the Peruvian capital that his name was spoken by not a few with accents of veneration. Meanwhile, however, he longed to give himself more completely to God in the religious state. But in his humility Martin would not undertake such a step without first consulting his confessor, on

whose advice he eventually chose the Order of Saint Dominic, and applied for admission among the brothers at the Convent of Our Lady of the Rosary, towards whom he cherished the tenderest devotion.

But here we are confronted with a difficulty in the holy man's life which, in default of original documents, we can not settle. The several biographers whom we have seen, possibly copying the one from the other, are unanimous in the opinion that Martin's humility led him to beg for admittance into the convent as a tertiary oblate rather than as a lay brother; that he was actually received in this capacity; and that, because of his singular virtue, a dispensation was finally granted allowing him to take solemn vows, although he belonged to the Third Order. This would indeed be an extraordinary privilege, and would make him a tertiary lay brother. If this be true, it is, as far as we have been able to learn, the only case in the history of the Order. Fathers from Blessed Martin's convent in Lima, however, and others from Spain, have assured us that de Porres was a lay brother in the full sense of the word. Possibly he was at first received as a tertiary oblate, was afterwards induced to become a lay brother, and then took the solemn vows of the Order. At any rate, such a supposition would reconcile these different statements.

Be this as it may, the young man's exemplary life, it seems certain, was known to the fathers, and he found a ready response to his petition for acceptance as a member of the community of Our Lady of the Rosary. He was then twenty-two years of age.⁸ As might have been expected from such a soul, the religious state, by giving freer play to its heavenly longings, caused it soon to blossom forth into the choicest flowers of sanctity. From the outset, Martin was not merely a model religious, but also an exceptionally holy man.

The way prepared by a generous and complete oblation of self, the brave soldier of Christ mounted ever higher and higher in the way of perfection. It would seem impossible for one to have a greater love for God and one's fellowman than that which consumed the heart of this mulatto brother. His humility and patience, like his poverty, obedience and spirit of prayer, almost pass the limits of credibility. His penance and mortification were most extraordinary. Here, in fact, the superiors had often to intervene lest the holy man should go to fatal excesses. While we must admire Blessed Martin, it were unwise, without an inspiration from on high, to attempt to imitate him in some of his extraordinary practises.

⁸ Some writers tell us that Martin de Porres entered the Order when only fifteen years of age. But his life itself shows this to be quite unlikely.

The saint's marvellous spiritual life did not interfere with the manual labor of a lay brother. With him to toil was to pray. He did the work of several men. In truth, that he could do so many things, and do them all so well, would indicate that Blessed Martin was supernaturally assisted. His knowledge of medicine was especially helpful to the community. He was at once appointed infirmarian, a charge in which he was most assiduous, and which he retained until the end of his life.

To this office, though the community was large, was added the duty of looking after the poor who came to the convent for help. It was a charge that often carried the tender-hearted brother about the city. Wherever there was sickness, want or distress, whether in poverty-stricken hovel, hospital or barracks of soldiers, thither Blessed Martin might be seen wending his way with medicine, food or apparel. Nothing, he felt, was too good or too delicate for the sick or for Christ's poor. In these ministrations of mercy he knew no distinction between Spaniard, African, or Indian, for he regarded all as equally the children of God. Now, as before, the holy man would suffer no day to pass without its quota of charitable deeds. This was a labor of love which afforded him the greatest happiness. But, that no time might be lost and his efforts in behalf of the destitute and afflicted accomplish the

greater good, all was done with much care and system. Because of his daily journeys in the interest of charity, perhaps no one was better known in Lima than was Blessed Martin. For the same reason, he was universally beloved and regarded as an angel of mercy. This brought him donations from the rich for his poor, or even for masses for the souls in purgatory. Towards the Church suffering he had a profound devotion. Thus both the living and the dead shared in his benefactions.

His patron, Saint Martin of Tours, once gave half his cloak to a beggar. Martin de Porres often gave his entire mantle. It was his delight to be with the sick and poor. Whilst he felt that nothing was too good for them, he thought nothing too wretched for himself. He wore the most miserable habit that he could find, and as a rule took only a little bread and water for his food. However arduous the labors in which he had spent the day, in case of serious illness at the convent, the kind brother would not think of leaving the infirmary at night, happy to take a little repose on the floor at the foot of his sick confrère's bed. His ordinary couch for the few hours of sleep in which he indulged was the bier used for the burial of the dead that was kept in the chapter-room. He had no cell of his own.

Blessed Martin's benevolence extended to misery and misfortune in whatever form. On

his errands of mercy through Lima and in its vicinity he learned of the existence of many orphans, abandoned children and young girls exposed to danger. Accordingly, with the permission of his superiors, he set about gathering means wherewith to erect an asylum for such forsaken ones of Christ. The citizens of the city, who knew the holy man's good judgment and benevolent designs, came nobly to his aid. The result was a charitable institution, known as the College of the Holy Cross, which long proved a blessed boon to the Peruvian capital.

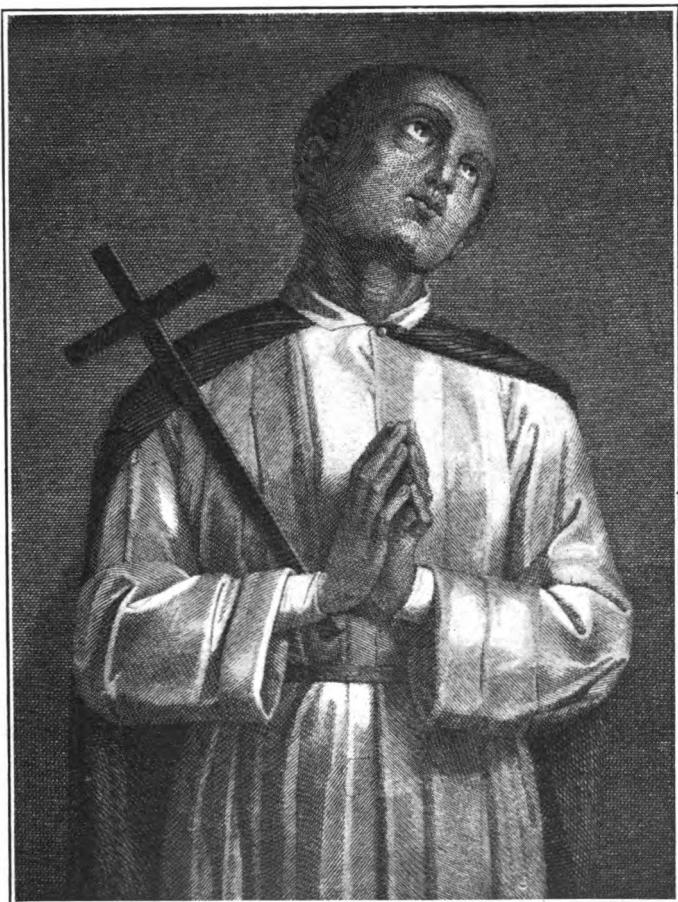
Nor is this all. Martin was an angel of peace. Wherever he heard there was enmity, ill will, or a quarrel, especially in a family, thither would he make his way to restore peace and concord. Seldom, we are told, did such visits fail in their purpose.

In spite of his humility and the drawback of his color, perhaps no lay brather of the Order has ever done more in its apostolic field than did Blessed Martin. Although much given to silence, he loved to speak of God, the angels and the saints, and the things of heaven. He lost no opportunity to instruct the poor in their religion, to encourage them in its practise, and to urge them to frequent the sacraments. Sinners were also an object of his keen solicitation; and we are told that he led many such to repentance and good practical Catholic lives.

As the reader may readily see, these various occupations left our saint few moments of leisure. Indeed, it is said that the only relaxation that he ever allowed himself was an occasional visit, on feast days, with Blessed John Massias, of Saint Mary Magdalen's Convent, and a holy Franciscan lay brother who also lived in Lima. But the object of these visits was that the three men of God might encourage one another in their efforts for heaven.

With Martin's other virtues was joined an angelic purity of heart which he assiduously guarded against every attack. It was but natural, notwithstanding his color, that such a man should be treasured in a Catholic community. So he was. More than one archbishop, ecclesiastics, people of every walk in life, and his own brethren revered him as a saint, delighted in his company, and were happy to honor him as a friend. Of Peter of Ghent, a Franciscan lay brother, it has been said that he was bishop of Mexico. Of this mulatto lay brother, Martin de Porres, it may be said with equal truth that he was archbishop of Lima. The servant of God, however, whose profound humility made him sincerely believe that he was the most unworthy of men, marvelled why people insisted on showing him an esteem which he sought in every way to avoid.

But what is more than all this, Blessed Martin



BLESSED MARTIN DE PORRES

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was beloved of God. To the gift of prophecy he added that of discernment of souls. People often marvelled that he had a perfect knowledge of what they fancied to be hidden in their innermost minds. Heavenly visions were accorded him. He was frequently in ecstasy, and his gift of miracles was almost as extraordinary as that of Vincent Ferrer or Anthony of Padua. His love for dumb animals was not unlike that of Francis of Assisi.

On one occasion, we are assured, his convent was greatly annoyed by a plague of rats, and the community had determined to extirpate the destructive little rodents. But Martin, not wishing to see these creatures of God suffer death, quietly said to one of them: "Little Brother Rat, you are not safe here. Go and tell your companions to betake themselves to the home I have prepared for you at the end of the garden. There I will provide you with food, and you will have nothing to fear." The mischievous little messenger scampered off, as if in obedience to Brother Martin's command. In a few moments all were surprised to see rats scurrying from every part of the convent and making their way to the place of refuge which the kindly man had arranged for them. There they remained, and gave the convent no further trouble. Because of this miracle our saint's intercession is often besought as a protection

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against all such scourges, as well as against venomous insects and reptiles.

So lived on this extraordinary friar until his seventieth year, glorifying God, sanctifying his own soul, and doing good, both spiritual and corporal, to his fellowman. He died as he had lived, a true servant of the Divine Master. His death, which occurred on November 3, 1689, was deeply mourned by the entire city.

Young and old, rich and poor, Spaniard, African and Indian flocked to the church in which lay the body of the dead brother, that they might venerate in death one whom in life they had regarded as a saint. All sought to touch the body with their rosaries and medals, and even to procure a portion of his cloak or habit as a treasured relic. Not only were the fathers obliged to dress the remains several times; they were even compelled to ask for the protection of a guard of troops. The See of Lima being then without a metropolitan, the dean of the cathedral sang the funeral mass, at which were present the royal colonial court, all the ecclesiastical authorities, the heads of religious houses and the most eminent persons of the city, besides crowds of people of every race and walk in life. Among the pall-bearers were the Most Rev. Felician de la Vega, archbishop of Mexico, Rev. Peter de Ortega, later bishop of Cuzco, Count de Clincon, viceroy of Peru, and John de Penafiel of the

royal court of Lima. It may be doubted, indeed, if ever one who had led so humble a life was so honored in death as was Blessed Martin de Porres.

In death, as in life, miracles attested the holiness of the man of God. These were now multiplied, and as early as 1659 steps were taken towards his beatification. Although it was favorably received at Rome, the cause, as often happens, dragged slowly along. However, on September 10, 1836, Gregory XVI enrolled Martin's name in the Church's list of blessed. As November 3, the date of his death, had been assigned to Simon Ballachi, another Dominican lay brother, the fifth day of the same month was designated as the feast of Blessed Martin de Porres.

BLESSED JOHN MASSIAS

Another glory of the Church and the Order of Saint Dominic in Peru is John Massias. John first saw the light of day at Rivera, in the Province of Palencia, Spain, March 2, 1585. His parents, Peter d'Arcos and Agnes Sanchez, were poor but of noble extraction. However, they were rich in virtue, and brought up their children piously.

The subject of this sketch seems to have added an exceptional piety to a precocious mind. Much given to prayer, he delighted to gather his playmates around him that they also might join in

this religious exercise, or to instruct them in holy things. Unfortunately death robbed him of his parents while still a mere child. John Massias was then placed under the charge of a peasant who set him to watch over his flocks. But the little shepherd, though rather neglected, did not lose the spirit of piety and prayer which he had imbibed in his earliest youth, his favorite devotion being the Rosary. The quiet life of the country gave him much time for meditation. In fact, the boy seems to have received many wonderful supernatural favors in his rural solitude.

An interior voice urged John to abandon the world and consecrate himself wholly to God; nay, it told him to go to the New World for this purpose. Accordingly, he gave up his flocks and started on the long journey with no other resources than his strong faith, and no other protection than that of his patron, Saint John the Evangelist. He went first to Seville, but thence continued his way to Jerez de la Frontera to wait there until he could secure passage on a ship bound for America. At Jerez he seems to have sojourned for some time. There, at any rate, he formed a friendship with the Dominican Fathers, who possibly aided him and told him of the two convents of the Order in Lima. The future friar finally sailed from San Lucar for Cartagena, New Granada, now Columbia. The voyage seems to have been pleasant and exceedingly quick for

that period, as it is said to have taken only forty days. From Cartagena Massias travelled on to Lima, Peru, making the journey of some two thousand or more miles alone and on foot, over mountains and through unbroken forests infested with Indians, wild animals and venomous reptiles. It was an arduous undertaking which the brave man faced without hesitation in obedience to the mysterious voice that spoke to his heart.

The journey from Cartagena to the Peruvian capital was a matter of five or six months. Inscrutable are the ways of God. Although he had come so far under divine guidance, and in spite of difficulties almost insurmountable, more than two years were still to pass before John Massias should learn the time appointed by heaven for his entrance into the Order for which, he had been told in vision, he was destined. Meanwhile, he found employment in tending cattle for a wealthy Spaniard. When at last it was made manifest that the hour had arrived for him to leave the world, the holy man at once took leave of his kindly master, proceeded to Lima, and begged for admittance as a lay brother at the Convent of Saint Mary Magdalen.

John Massias was clothed with the habit of the Order on January 23, 1622, being then thirty-seven years of age. From this time his life was not unlike that of Blessed Martin de Porres, of

whom he was a friend and a rival in holiness. Nor were the fathers of Saint Mary Magdalen's slow to realize that they had secured a treasure in the new brother. Indeed, from the beginning they regarded him as a model of every religious virtue. On the other hand, although he had received many special favors from heaven, John's great humility led him sincerely to believe not only that he was the most undeserving of men, but even that he had won no reward for heaven by his former life. The brave son of Saint Dominic, therefore, now strove with all his might to make amends for the past. Each day was marked by an advance in the way of perfection.

Like holy lay brothers both before and since his day, John keenly realized that the rule, humility and obedience are the foundation upon which the religious life in any order must rest. For this reason, the pious Spaniard sought first to saturate himself with the rule and spirit of Saint Dominic, and to ground himself in those virtues. It was this that made his way easier, in spite of his age, and his progress more rapid, as well as won him the esteem of his confrères and enhanced his usefulness to the community.

The former shepherd's prudence, gentlemanly manners and fidelity to duty soon caused his appointment as porter of the convent. It was a responsible position that required no little judg-

ment and tact, for it obliged the holy man to deal with people of every imaginable character and disposition. It also made him the distributor of the community's alms to the destitute, and largely placed under his care the sick poor who looked to the friars for aid. As great poverty prevailed among the masses in the Peruvian capital and province, numbers sought relief from monastic institutions. Brother John, it is said, gave food and clothing to some two hundred daily at Saint Mary Magdalen's. He never turned anyone away empty-handed. Yet, while he was ever ready with his help, in order to systematize his charity and save time for his prayers and other duties, two hours of the forenoon (from ten to twelve o'clock) were specially set apart for the distribution of alms among such as called at the priory.

But the servant of Christ did not confine his benefactions to those who visited the convent. The destitute ashamed to make their wants known were special objects of his charity. Other hours of the day were set aside for visits to such as these and the sick, or for collecting food, apparel, medicine and money for God's poor. One marvels how he could succor so many and so effectually.

The many friends whom Brother John made among the wealthier classes in his position as porter of the convent stood him in good stead

in his work of charity. Nor was this all. His reputation as "father of the poor", which had become known through all Peru, brought him donations from far and near for the holy cause. Whenever an unexpected call came, or his ordinary sources failed, or he wished for something special, the good Samaritan never hesitated to have recourse to the Mother of God in behalf of his beloved clients. And it is said that his appeals never went unheeded. But our Blessed Lady was not content with merely answering her servant's prayers. Often she made known to him where he would find some sick or impoverished person, or obtain means for such pious work.

Perhaps no saint has ever cultivated a greater love for his neighbor than did Blessed John Massias. His solicitude for others did not stop at their temporal needs. In all his corporal works of mercy he sought to reach the soul, either for its conversion or to bring it nearer to God. While he distributed alms, he instructed the poor in Christian doctrine, taught them their prayers, and urged them to be faithful in the practise of their religion and in the reception of the sacraments. He did the same on his visits with the sick. No occasion was let pass delicately to remind sinners of the state of their spiritual lives; and it is said that such admonitions seldom failed to effect an amendment. In his charity the man of God embraced also the

souls in purgatory. As he went from place to place he constantly passed his well-known rosary through his fingers, and counted off the beads for the Church suffering, or for the conversion of sinners. Much of his mortification and almost superhuman penances was ordained to the same purpose. Indeed, we are told that the conversions which he wrought were both many and remarkable. In this good work our blessed is said to have been aided by a gift that enabled him to read the innermost mind.

Despite his position as porter of the convent and his work of charity, Brother John found time for other duties. Among these that in which he took the keenest delight was the care of the church and the decoration of the altars. The house of the Eucharistic Lord at least he would have immaculate. His devotion to the Blessed Sacrament and the Mother of our Saviour was extraordinary. He served as many masses as he possibly could, and sought to inspire others with his own devotion. It was through his influence that the Feast of the Most Holy Name of Mary was introduced in Lima.

With a profound spirit of prayer and an angelic purity of heart Blessed John Massias combined the most extraordinary penances. But, as in the case of Blessed Martin de Porres, while we may admire his penitential practises, it were perhaps unwise to attempt to imitate him, unless

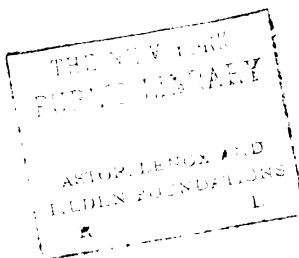
under an inspiration from heaven. In fact, Blessed John's superiors were often obliged to intervene, lest he should tax his body beyond its strength.

It was but natural that such a life should inspire all with great esteem and veneration. People from the highest ranks to the humblest regarded our lowly lay brother as a saint, and they came in numbers to commend themselves to his prayers. This was a severe shock to his humility, for he sincerely considered himself an unworthy sinner. He ever sought to avoid such visitors. Not infrequently God worked a miracle that His servant might be spared the ordeal of interviews of that character.

The favor of heaven followed this man from his earliest youth. From the time of his entrance into religion God showered blessings upon him, and he was most faithful to the impulses of divine grace. It was thus that he attained the heights of holiness. Apart from the many miracles which he performed, his life itself was a miracle. The knowledge of his sanctity spread far and wide, while his charity and good deeds won all hearts. It was, therefore, a cause of universal sorrow when, late in the August of 1645, word went abroad that Brother John, the "father of the poor," had fallen ill, and that there was no hope of his recovery. After a painful sickness patiently borne, he surrendered his



BLESSED JOHN MASSIAS



pure soul to God on the seventeenth day of the following month.

When the sacred remains were laid in the conventual church, nearly all Lima came to venerate them. Tears were seen and sobs heard in every direction. People sought to touch the holy brother's body with medals, rosaries or other religious objects, and to secure a piece of his mantle or habit as a relic. Canons of the cathedral, the governor and members of the royal colonial court felt honored to act as pall-bearers.

As in the holy man's lifetime, so after his death, numerous miracles were wrought through his intercession. Within a twelvemonth from Brother John's demise the archbishop of Lima began to take steps for his beatification. Finally, Gregory XVI, with the consent of the college of cardinals, declared him a blessed, and assigned October 3 as the day of his feast. This action of the Holy See was the occasion of great joy to the faithful in Spain and Latin America, no less than to the Dominican Order throughout the world.

Blessed John Massias' altar in the Church of Saint Mary Magdalen adjoins that of Saint Rose of Lima, "the first flower of sanctity in the New World." There, almost side by side, the bodies of the two faithful disciples of Saint Dominic lie at rest to be awakened unto glory on the day of final recompense.

CHAPTER V

LAY BROTHERS IN THE UNITED STATES

There are two provinces of Dominicans in the United States, that of Saint Joseph and that of the Holy Name of Jesus. The Province of Saint Joseph embraces the states that lie east of the Rocky Mountains. The letters patent of its erection were issued in 1805, but it did not come into existence until late in the following year. Similarly, the documents founding the Province of the Holy Name, which extends from the Rocky Mountains to the Pacific Ocean, were executed in 1850, and it was set on foot in 1851. Thus these two American provinces are among the youngest in the Order. No less than their older sisters they have had (and they still have) their quota of lay brothers who were men after God's own heart. Faithfully have they walked in the footsteps of Bishop Edward D. Fenwick, the patriarch of Dominican life in the United States, and Father Joseph S. Vilarrasa who organized the same life in the far west.¹

Like most everything else American, the piety and religion of these brothers have been char-

¹ Father Fenwick founded the Province of Saint Joseph, and later became the first bishop of Cincinnati. Father Vilarrasa was the founder of the Province of California.

acteristically practical. Deeply imbued with the spirit of the religious life, one could hardly wish a more exemplary and docile, humble, industrious and self-sacrificing body of men. Prominent among their virtues have ever stood out a deep reverence for the priesthood, an exemplary practise of poverty and obedience, and a conscientious use of their time that the clerics might be freer to prepare for the sacred ministry or to engage in the quest of souls.

Indeed, in the early missionary days, which were also a period of extreme want, the labors of these faithful lay brethren were one of the chief mainstays of the convents. In Ohio and Kentucky they managed and tilled the farms upon which not only the students, but even the priests, principally depended for their support. The people were poor. Thus the fathers received little or nothing for their apostolic administrations, continuous and extensive as they were.

Not infrequently were the convents obliged to draw upon their scant resources in the cause of charity; while priests and students alike were often compelled to measure their physical strength with that of the brothers at manual toil. Those were truly days of trial. But none bore the hardships, privations and trials more patiently or with greater edification than did the lay brethren. This alone, for it is a true criterion, would oblige us to pronounce those early lay friars genuine men

of God. Nor have their successors been less conspicuous for the same virtues and spirit of religion.

We think it no stretch of fancy to say that the American lay brother would bear comparison with his confrère the world over. Owing largely to the circumstances of the country, it is true — and the same may be said with equal truth of the other orders —, Dominican brothers have not been proportionately so numerous in the United States as elsewhere. Yet the list given below of those who have lived saintly lives and died holy deaths in the provinces of Saint Joseph and the Holy Name, years and numbers considered, shows how faithful and true to their vocation have been such humble members in the two branches of Friars Preacher which serve the Church in the great American republic. In the chronological order of their deaths, the list reads :

BROTHER DOMINIC MORAN and BROTHER JOSEPH MULHOLLAND died at Saint Rose's, near Springfield, Kentucky, between 1845 and 1850.²

BROTHER PATRICK McKENNA. Died at Saint Rose's, October 16, 1852.

BROTHER PETER HUTTON. Died at Saint Joseph's, near Somerset, Ohio, September 28, 1853.

BROTHER MATTHEW FRANCIS COYNE. Died at Saint Rose's, March 8, 1855.

BROTHER PATRICK SHEPHERD. Died at Saint Rose's, June 17, 1860.

² The exact dates of the deaths of these two brothers cannot now be determined.

BROTHER PETER PITTS. Died at Saint Rose's, November 2, 1861.

BROTHER WILLIAM GLENNON. Died at Saint Joseph's, April 7, 1863.

BROTHER PATRICK SIMON GOUGH. Died at Saint Joseph's, July 2, 1863.

BROTHER PATRICK DEVEREUX. Died at Saint Joseph's, August 11, 1864.

BROTHER MICHAEL LOMBARD. Died at Saint Rose's, April 15, 1869.

BROTHER MICHAEL FRANCIS O'BRIEN. Died at Saint Rose's, March 15, 1871.

BROTHER PATRICK REDMOND. Died at Saint Joseph's, April 27, 1873.

BROTHER ANTHONY PERRY. Died at Benicia, California, November 9, 1876.

BROTHER JOSEPH DWYER. Died in Louisville, Kentucky, February 24, 1877.

BROTHER JOSEPH HUGGINS. Died at Saint Joseph's, September 16, 1877.

BROTHER JAMES CORCORAN. Died at Saint Rose's, January 30, 1878.

BROTHER THOMAS SHIELDS. Died at Saint Joseph's, in April, 1878.

BROTHER MARTIN BOUGHAN. Died at Saint Rose's, June 16, 1879.

BROTHER MARTIN PETER CLANCY. Died at Saint Rose's, July 23, 1879.

BROTHER PAUL DOYLE. Died at Saint Joseph's, October 6, 1881.

BROTHER JOHN MAHONEY. Died at Saint Rose's, March 4, 1883.

BROTHER MICHAEL WHELAN. Died at Saint Rose's, in September, 1884.

BROTHER LOUIS LYNCH. Died at Saint Joseph's, March 30, 1886.

BROTHER SIMON BRADY. Died at Saint Joseph's, July 9, 1886.

BROTHER DENIS DOMINIC CROWLEY. Died at Saint Joseph's, May 31, 1887.

BROTHER FRANCIS HORNICK. Died in San Francisco, April 17, 1888.

BROTHER MAURICE PETER POWERS. Died at Saint Joseph's, May 22, 1890.

BROTHER LAWRENCE FLAHERTY. Died at Saint Rose's, June 9, 1890.

BROTHER BERNARD HANLON. Died in Minneapolis, September 11, 1890.

BROTHER FRANCIS MADDEN. Died at Saint Rose's, May 14, 1892.

BROTHER MARTIN CASSIN. Died in San Francisco, September 29, 1892.

BROTHER LOUIS CASINAVE. Died at Saint Rose's, November 23, 1893.

BROTHER PATRICK FEENY. Died at Saint Rose's, May 20, 1895.

BROTHER JAMES GAFFNEY. Died at Saint Rose's, September 3, 1895.

BROTHER PATRICK JOSEPH DOHERTY. Died in Minneapolis, November 6, 1895.

BROTHER THOMAS CASHIN. Died in Washington, D. C., February 14, 1896.

BROTHER THOMAS TULLY. Died at Saint Joseph's, December 4, 1901.

BROTHER JOHN ANTONINUS KEHEELEY. Died in New Haven, Connecticut, May 12, 1902.

BROTHER MICHAEL CONNELL. Died in New York, June 2, 1902.

BROTHER PHILIP CARROLL. Died in San Francisco, December 8, 1902.

BROTHER JAMES HOLDEN. Died at Saint Joseph's, April 24, 1907.

BROTHER DOMINIC GUBBINS. Died in Columbus, Ohio, January 22, 1909.

BROTHER PHILIP FRANCIS MURPHY. Died at Somerset, Ohio, May 2, 1909.

BROTHER THOMAS ANTHONY HICKEY. Died at Saint Rose's, December 24, 1914.

BROTHER CHARLES SANDIN. Died in Washington, D. C., February 20, 1916.

BROTHER JAMES FAHY. Died at Benicia, California, July 8, 1916.

BROTHER ANTHONY O'KEEFE. Died in San Francisco, April 10, 1917.

BROTHER THOMAS HENRY. Died in Washington, D. C., December 21, 1917.

BROTHER FRANCIS CORLEY. Died in Newark, New Jersey, May 14, 1919.

BROTHER JOHN BUTLER. Died in New Haven, Connecticut, November 23, 1919.

Although none of these brothers could be accredited with the almost superhuman things which we have seen attributed to many of their confrères in Europe and in Latin America, they were holy men and true Dominicans. Their virtue was of that practical kind characteristic of the best Catholics in the United States. Not one among them, we think, would have hesitated to sacrifice his life rather than give up the faith. Unfortunately, but little more than the memory of too many of them remains. This, however, is not only cherished; it is even held in veneration. It therefore affords the writer real pleasure to be allowed the privilege of perpetuating such memories by means of this little volume. Another source of satisfaction to him is the realization that the two American provinces of Friars

Preacher have had few lay brothers who were not of staunch character.

With three or four exceptions, we knew more or less intimately all those whose names are given in the preceding list, and who died after 1886, whether their deaths occurred in the eastern or in the western province. Their lives were not only exemplary, but also highly edifying. So again, in the days of our studies and early priesthood, it was both a delight and a stimulus to hear the older fathers tell of the lives led by the lay brothers who had gone to their glory before our time. They were God-fearing men, much given to prayer, devoted to their vocation, industrious, observant of the rule, faithful and exact in the fulfillment of their allotted duties. Their example was an inspiration that led to imitation. Humility and obedience were the corner-stones upon which they built their spiritual edifice.

Although, thus far, the Dominican provinces in the United States have not had in the ranks of their lay brethren geniuses like unto those seen in a previous chapter, our American brothers have filled with credit most of the positions of which we have spoken earlier in the volume. Of one, Brother Michael Whelan, the writer still entertains a grateful remembrance for his instructions in catechism. But perhaps not the least of the blessings bestowed upon the Province of Saint Joseph by its early lay brothers

was the fortitude with which they bore the hardships induced by great poverty. Doubtless more than one zealous and efficient priest owed his perseverance largely to a kindly word of encouragement from these self-sacrificing brothers during his first days in the Order, or to their cheerful smile and the spiritual courage with which they underwent all manner of trial and privation for God's sake. In every religious institute such things leave traditions that are sacred and wholesome, and memories that cannot be too scrupulously treasured.

It goes without saying that this little volume is written principally for American readers. Quite naturally, therefore, they will expect a further word on the brothers whose names are recalled in the present chapter. However, not unduly to extend the work, we shall make such notices as brief as is consistent with our purpose.

SOME BROTHERS IN CALIFORNIA

To begin with the western or California province, we shall speak first of Brothers Philip Carroll, Bernard Gaynor, James Fahy and Anthony O'Keefe, with each of whom we had an intimate personal acquaintance. Anthony's principal charge was that of the sacristy; Philip and James were largely employed in household duties; while Bernard, possibly owing to his

robust frame, was usually engaged in labors that required greater strength. A superior could hardly wish for more exemplary or docile subjects than were these men. They were observant of the rule, much given to prayer, prompt to obey without even the suggestion of a complaint, scrupulous in the employment of their time. Whatever the task assigned to them, they gave it their whole heart and soul. They were the personification of charity, and wholly consecrated to God and His love and service. In their contact with the people, through their piety, charity and religious decorum, they exercised a strong influence for good. No more need be said to show that they were men after Saint Dominic's own heart.

Tradition learned at the time of the writer's sojourn in the western province tells the same story of Brothers Anthony Perry, Francis Hornick and Martin Cassin. The last named was quite a noted man. His spare time was spent in the propagation of the Rosary and in making beads for those who cultivated this excellent devotion to the Mother of God. This and other activities made him well known throughout the state of California.³

³ This tradition has just been confirmed by a letter from one of the fathers in the west.

BROTHERS OF SAINT JOSEPH'S PROVINCE

BROTHER PATRICK MCKENNA

Brother Patrick McKenna was born in Ireland, about 1798, and came to America when a young man. In 1825, he entered Saint Rose's Priory, near Springfield, Kentucky. Three years later, November 10, 1828, having completed the long tertianship then required by the constitutions of the Order, the pious young Irishman received the habit of Saint Dominic and began his novitiate.⁴ The vows of religion which he took on the feast of Saint Joseph, March 19, 1830, were made to Bishop Fenwick, then commissary of the Order's General and head of the province. From the beginning of his religious life Brother Patrick was a model of every Christian virtue, and grew ever more and more in perfection with the passing of his years.

Brother Patrick lived at a time when the province was oppressed with a poverty which was so dire that it subjected the brethren to all manner of privations and hardships; but he bore these with a joy and patience which were an inspiration to the others. The more menial

⁴ Formerly a lay brother was required by law to spend three years as a tertiary postulant. Then began his novitiate which lasted for one year, and at the end of this time he made his religious profession. The new code of canon law has shortened the period of tertianship to one year.

and onerous the labor to which he was assigned the greater was his contentment. Indeed, he seemed never so happy as when he was at work, and he strove to waste no moment of time. No one could but admire this brother's exemplary humility, piety, spirit of prayer and observance of the rule. His obedience was the promptest, while his uniform temperament and extraordinary charity caused him to be deeply loved by both his brethren and the people. Brother Patrick McKenna's life as a Dominican was spent at Saint Rose's, the convent of his profession. There he bore the sufferings of his last illness with the same patience and submission to the will of heaven that had characterized his entire religious life. The holy man died as he had lived, calmly and in peace with the Divine Master, fortified with the sacraments of the Church, joyous in the thought of soon meeting his God.

BROTHER PATRICK SHEPHERD

Brother Patrick Shepherd, familiarly known as "Brother Shepherd", was born at Kilbeggan, Westmeath, Ireland, in 1775 or 1776. Nature had given him a good mind and a strong character, to which was added a careful religious training by his Catholic parents. A true patriot, as well as devoted to his Church, young Shepherd was so disappointed at the failure to

pass a bill for the emancipation of the Catholics of Ireland, and at the suppression, through bribery and dishonesty, of the Irish Parliament, the last vestige of his country's national independence, that he turned his thoughts towards the new American republic. He therefore emigrated to the United States in search of liberty, both civic and religious. This was in the early years of the nineteenth century. "To his adopted country he brought a strong arm, and a good and true heart, with that ardent and lively faith, and a firm attachment to the religion of his fathers, that so peculiarly characterize his countrymen."⁵

In his native land the future friar had been a stone-mason, and for some years he plied the same trade in the United States. The young Irishman's early Christian formation at home stood him well in his new surroundings; since, as was usual with that class of workmen in former times, he was often thrown into an atmosphere of vice and temptation. Wherever he labored, so we are told, Mr. Shepherd was known for his stern honesty, for his frank, open way with others, and "for the spotless purity of his moral character." As he went from place to place, at the call of his employment, the good man finally

⁵ This sketch of Brother Patrick Shepherd is largely built on an obituary notice of him in "The Guardian" (Louisville, Kentucky) of July 7, 1860. All the quotations are taken from this source.

became acquainted with the Dominican Fathers, thus learning of their poverty and of their arduous missionary labors in Ohio and Kentucky. He therefore determined to enter their Order that he might help them "by the labor of his hands and the sweat of his brow."

Accordingly, the honest laborer now made his way to Kentucky, where he asked for admittance into the community of Saint Rose's as a lay brother. This was about 1827. Although Shepherd was then one or two and fifty years of age, his strong frame, "owing to his previous orderly habits and regular life," still "retained all the freshnesss and vigor of youth." This, together with his candid, upright character and the needs of the convent, induced the fathers to accept him at once. It was a true call from God. From the outset, the new postulant, in spite of his years, became an example of observance, and gave promise that he was destined to become a most useful member of the Order. Brother Patrick received the Dominican habit on June 10, 1830. A twelvemonth later, June 12, 1831, he took the solemn vows of religion. Rev. Stephen H. Montgomery, then prior of Saint Rose's, officiated on both occasions.

Brother Patrick's offices, such were the needs of the time, seem to have been quite varied. Whatever was assigned to him, however, he did not only to the best of his ability, but also with

alacrity. It has been handed down to us that he sought even to anticipate the wishes of superiors. With this ready obedience he joined a profound spirit of humility, prayer and mortification. It would be hard to conceive a more industrious person, or one more conscientious in his duties and obligations.

Not long after his profession Brother Patrick was sent to Saint Joseph's, near Somerset, Ohio. The poverty of that institution was indeed extreme. The fathers, as we are told by one who evidently wrote from personal knowledge of the state's early Catholic history, had "a miserable subsistence, consisting, for a good while, of corn bread and roasted wheat, as a substitute for coffee—and often not enough of those." It was a desire to alleviate just such hardships as these for the missionaries that first gave the good-hearted man the thought of entering the Order. We may imagine, therefore, that this northern mission was in no wise contrary to Brother Patrick's will, and that he did his utmost for the betterment of the community's table. He was an excellent cook. Brother Patrick's usefulness, however, was not limited to the temporal welfare of the convent. Tradition tells us that he was of great assistance to the missionaries in teaching children the catechism and instructing converts. For this purpose he often accompanied the fathers on their missionary tours through the state.

Saint Rose's, however, whither he returned from Ohio, was the principal scene of Brother Patrick's efforts in behalf of religion. "Here he labored for God and the good of his Order with an untiring zeal worthy of the Divine Master." The convent garden, yard, cemetery and vineyard were the holy man's special care during his second sojourn in Kentucky. These various charges he so assiduously attended to almost until his death that they were an object of admiration which people came in numbers to see. Nor labor, nor age, nor infirmity could chill this good brother's love of God, spirit of prayer and ardor to fulfill his rule to the letter. His zeal led him to interest himself in the souls of those employed on the farm or around the convent, and of those who came to the church or visited the house. In this way Brother Patrick Shepherd came to be as much loved and revered, and almost as widely known, as any priest of the community. It was probably this that gave him the affectionate name of "Brother Shepherd".

The last six or seven months of his life the pious brother suffered much from the weakness that comes with great age; and this time he spent principally in the presence of the Blessed Sacrament. Throughout his religious life it was one of his delights to be present at the choral recitation of the divine office by the fathers and novices. During his illness the venerable patri-

arch never failed, if at all able, to drag himself to this sacred function. For a month or more before his death Brother Patrick was confined to his room, if not to his bed. One who then visited the servant of God tells us: "We had the consolation of visiting him in these his last moments, and truly a more beautiful and touching sight could not be witnessed. There, stretched out before us, clothed in the white habit of St. Dominic, emblematic of purity, lay the old man, waiting, with a placid countenance, the awful moment that was to separate him from this life, and to usher his soul into the presence of that God in whose service he had long grown gray. Upon approaching and questioning him as to how he viewed his last struggle, with charming simplicity he said: 'God bless you, my child! Don't I know my Saviour died for me? And I hope He will save me'".

It was with such beautiful sentiments of love for God and trust in the mercy of the Blessed Master that the holy old man passed to his eternal reward on Sunday, October 17, 1860. All his life he had cherished a tender devotion towards the holy family, and he died with the names of Jesus, Mary and Joseph on his lips. Although he was buried the day after his death, numbers came from far and near afoot or on horseback to be present at the funeral services.

The names of Brother Patrick McKenna and

Brother Patrick Shepherd are still household words at Saint Rose's that recall the virtues which should characterize the lives of faithful lay brothers.

SOME BROTHERS IN OHIO

Brother William P. Hutton, who was professed at Saint Rose's on the feast of Saint Thomas, March 7, 1834, was soon sent to Saint Joseph's, near Somerset, Ohio, where he probably replaced Brother Patrick Shepherd. He was the first Dominican brother to die at Saint Joseph's. The tradition of his piety and his faithful labors is still retained at the convent, and has ever served as a stimulus for those who came after him. It should be noted, however, that between his first reception to the habit and his profession Brother William gave up his design of becoming a religious and left the convent. But this was only a temporary weakness which, through the grace of God, he soon overcame. Doubtless it made him the more careful after his return, and spurred him on in his efforts to lead such a good life that its influence is still felt, though more than sixty years have passed since his death.

No doubt William's example had its part towards the formation of the next generation of splendid brothers who lived, labored and died at Saint Joseph's — William Glennon,

Patrick Simon Gough, Patrick Devereux, Thomas Shields, Patrick Redmond, Paul Doyle, Simon Brady, Louis Lynch and Denis Dominic Crowley. Like him, they lived and toiled for God and for the good of religion. They sanctified their souls by labor, as well as by prayer and fidelity to the Order's rule of life. There are those still living, both within the Order and without, who remember with what zeal and joy of heart some of these good men served the Blessed Master. In the writer's student days they were often the subject of conversation among the older fathers and brothers, and their names were never mentioned other than in terms of praise and reverence. They all died holy deaths. Some fell in harness. Others lived on to extreme old age, and spent their time, when no longer able to labor, mostly in the chapel or the church in prayer before the Blessed Sacrament.

But of Brothers Simon Brady and Louis Lynch it should be further noted that they were men of considerable education, and probably chose the life of a lay brother out of humility. Late in life Simon fell heir to a fortune in Ireland, and it was this that enabled the fathers to erect the present Convent of Saint Joseph. Brother Paul Doyle is said to have had Indian blood in his veins. If this be true, in his case was carried out the province's early tradition, for it was the

first province of religious in the United States that attempted to enroll this race among its members. Doyle was the first brother who made his novitiate and religious profession in Ohio.

One who knew him well has just come to remind us of Dominic Crowley. Brother Dominic seems to have spent a part of his religious life at Sinsinawa, Wisconsin. Faithful and tireless was he alike in prayer and in work. With a deep piety he combined a kindly and generous spirit. In his old age, unable for toil that required strength, he sought to make himself useful by helping in the kitchen with things that he could do while sitting. In his advanced years he claimed the privilege of waiting on the sick. No one could be more thoughtful for these than was this good Samaritan. It is perhaps in remembrance of such excellent qualities that Dominic is still spoken of as the "dear old man".

The holy men whose names have just been given bridged over the time between Brother Peter Hutton and Brothers Maurice Peter Powers, Bernard Hanlon, Thomas Tully, James Holden, Dominic Gubbins, Philip Francis Murphy and others. Some of these made their novitiate in Kentucky. Others spent practically all their religious lives in Ohio. They were all well known to the writer, except Brother Bernard Hanlon whom we saw only in the coffin, at the

time of his funeral. Bernard had labored faithfully as baker, etc., for more than thirty years at Saint Joseph's when he was sent to the Convent of the Holy Rosary, Minneapolis. This was in 1887. At Minneapolis he attended to the sacristy until his death, in 1890. He left a happy memory.

Brother Peter Powers, who died in the same year, was a venerable old man when the writer first arrived at Saint Joseph's. One could not imagine a more kindly or lovable person. He had long been in charge of the dairy. But now, unable to work because of weakness, he practically made the chapel his home. His piety was the more attractive because wholly unobtrusive. His death, which occurred in his seventy-eighth year, found him rich in merit, and was regretted by all. Even in death we almost felt that we could see still in the dear old man's eye the assuring twinkle with which he greeted everyone alike, and the benign smile that sat so gracefully on his countenance, and made one forget the bowed and withered frame.

A character not unlike Peter Powers was Brother Thomas Tully. None could but admire his exemplary virtue, his deep piety and his tireless industry; while his uniform charity and lovable disposition gained everyone's heart. He entered the Order at Saint Dominic's, Sinsinawa, Wisconsin, and on the suppression of that con-

vent was transferred to Saint Joseph's, where he remained until his death. For many years he tended the garden. With Brother Thomas surely to work was to pray. A model religious, he was as well cleanly of person as pure of soul. One marvelled how, after coming almost straight from his manual toil, he could appear in choir with hands, face and habit immaculate. God granted him many years, the last five or six of which, now that he was unable to labor, he spent in prayer, meditation, and preparation for death.

Brother James Holden was somewhat blunt in manner, and possessed a temper over which he was obliged to keep a constant guard. But this failing, as he held it in check, perhaps really increased his merit. He was a good man, much given to prayer, industrious, and conscientious in the performance of his duty. Brother James was a widower when he entered the Order. From 1874 to 1890 he was stationed at Zanesville, and looked after the sacristy and church. Thence he returned to Saint Joseph's, where he had become a Dominican. This good brother died at the ripe old age of eighty-five years, more than fifty of which had been spent in the religious life.

The next in this band of faithful men, in the order of their deaths, was Brother Dominic Gubbins. Dominic entered the Order at Saint Rose's, near Springfield, Kentucky, in 1861 or

1862, and took his religious vows in 1866. His good judgment, industry and skillful hands made him a most useful man about that institution. The same qualities, together with his good executive and business ability, soon caused Brother Dominic to be sent to Saint Joseph's, where he took charge of the convent farm. This was in 1870, and he remained at that place until 1889. Thence to 1892 he was stationed at Saint Dominic's, Washington, D. C. The remainder of his life was spent successively in Zanesville, Somerset and Columbus, Ohio. Brother Dominic's keen native Irish wit made him well known in these different places, while his staunch religious character and fidelity to duty caused him to be universally esteemed. He was a true son of Saint Dominic. In spite of his busy life and many labors, he found much time for prayer and means of mortification. The painful, lingering illness which resulted in his death Brother Dominic bore with heroic patience.

The Order of Saint Dominic is noted for the broad lines along which it trains its men. Its purpose in this is to allow individuals the freedom of action necessary for spiritual growth in accordance with their natural gifts and bent, and not rigidly to mold all according to a given pattern. It is this that explains the wonderful freedom and individualism which the student

notices in the lives of Dominican saints. Although not to the same extent, for their sphere of action is neither so wide nor so varied, this formation obtains in the training of the brothers as well as in the training of the clerics. There can be no doubt that to such a discipline was largely due Brother Philip F. Murphy's spiritual growth.

Brother Francis was both an ascetic and a mystic. He practised mortifications that remind one of those of the saints in the early and middle ages. Through meditation he imbibed a spiritual wisdom that often astonished those with whom he conversed. Withal, the good brother was a diligent worker. With the exception of a short period in Kentucky and his last few years, which were spent at Somerset, he lived his long religious life at Saint Joseph's. There our brother's strong, vigorous frame seemed never to tire, and he labored the live-long day at any and every task; but he did not forget his prayers, nor neglect his penance and mortification, nor cease from his efforts to keep the body under the soul's mastery. In the latter years of his life, because of an unsteady hand and an affection of the throat, Brother Francis was excused from shaving. At this time, his tall, erect stature, stern, stately bearing and long white beard gave him the appearance of a venerable patriarch. He died at

the age of one and eighty years, some fifty of which he had worn the Dominican habit.

SOME LAY BROTHERS IN KENTUCKY

The Order's characteristic carelessness in regard to its own history, there is every reason for believing, was carried to extremes at Saint Rose's. This largely explains why there are so few records at that old western institution. Some that were made, we cannot doubt, have been lost; while those that have survived are much mutilated. To this doubtless is due the fact that no written information can now be had on Brothers Dominic Moran and Joseph Mulholland. Not even a record of their reception to the habit, their profession, or their death can be found. In the writer's early days as a religious, the dates of their deaths were on the wooden crosses that marked their graves. But in the successive repaintings of these crosses the dates were finally omitted, so that only the names of the two brothers now appear on their new marble headstones.⁶ Tradition and the location of their graves in the conventual cemetery, however, place their deaths from 1845 to 1850. And so we have recorded them in the list given earlier

⁶ The purpose in leaving the dates off the crosses was that the length of time from the deaths of some of the brethren might not prevent them from being prayed for. It was a pious, but an unwise idea.

in the present chapter. The same tradition tells us that both were saintly men and died holy deaths.

They were succeeded, to place them in the order of their deaths, by Brothers Matthew Francis Coyne, Peter Pitt, Michael Lombard, Michael Francis O'Brien, Joseph Dwyer, James Corcoran, Martin Boughan, Martin Peter Clancy, John Mahoney and Michael Whelan. Brother Francis Coyne lived only a few years after his entrance into the Order, but they were years of faithful toil consecrated by prayer, patience and the practise of virtue. In the world, as we learn from tradition and a little note still on record, he had been a man of some means. These he brought with him to religion, and laid them on the altar of divine love as an offering of gratitude for the vocation that was granted him. They were a godsend to the province in that day of poverty. The date of Brother Pitt's entrance into the Order cannot now be found. He seems to have been an Englishman, and a convert to the faith. With a kind, gentle disposition he combined an earnest effort after holiness of life, the memory of which still survives.

Brothers Michael Lombard and Francis O'Brien, two very worthy men, received the habit on the same day, were professed together, and died only two years apart. Their religious lives were not long, but they were exemplary.

Brother James Corcoran, a novice of splendid promise, made his religious profession on his death-bed. Brother Joseph Dwyer wore the honored garb of the Friars Preacher for more than a quarter of a century. What is more, this time was generously given to the service of God and religion. His memory is still cherished by the older people of Saint Rose's Parish as well as by those of Saint Louis Bertrand's, in Louisville, where he spent his last days as sacristan and porter of the convent. Brother Martin Boughan served the convent faithfully and prayerfully for some fifteen years before his death; while Brother Peter Clancy lived only a short time after his religious profession.

Of Brothers John Mahoney and Michael Wheelan we have some recollection. Both were old men in the writer's boyhood, and their venerable appearance, together with the tradition of their virtues, has left a very pleasant memory. Both were rather advanced in years when they entered the Order. Brother Michael was a man of some education. He had been a school-teacher, but gave up his profession in order to become an humble Dominican lay brother. It was perhaps his past life that made him so fond of children, and taught him how to win their confidence. The good man's kind, gentle disposition caused him to be much loved by the people, whether young or old. Both these men were exemplary

in every way, as well as useful to the community.

Lawrence Flaherty, Francis Madden, Louis Casinave, Patrick Feeny and James Gaffney were brothers whom we knew well. Lawrence had been married, and was past fifty years of age when he went to Saint Rose's. This perhaps, together with his rather hasty temper, at times made it a little hard for him to obey. In advanced years, however, age mellowed his disposition, while his spirit of prayer edified the community. Brother Lawrence was a good worker. In this way, he was a useful man with his trade of shoemaker, and otherwise. His last care, before becoming too feeble for work, was that of the mission horses. The other four brothers mentioned here were exceptionally kind men.

Francis and James (Madden and Gaffney), because of age and infirmity, had retired from work before the writer's entrance into the novitiate. But they had toiled long and faithfully at various kinds of labor—all for the love of God, the good of religion and the sanctification of their souls. The greater part of their declining years they spent in prayer. Their devotion to the Mother of God and the Blessed Sacrament was extraordinary. Almost any time of the day they might be found in the chapel, or on their knees before an altar or a statue of the Virgin Mother. Brother Francis Madden attained the great age of eighty-seven years. Brother James Gaffney

was a widower. He also lived to see more than four score years. Their deaths, like those of the saints, were precious in the sight of the Lord.

Brother Louis Casinave had been educated for the priesthood, and possessed a splendid knowledge of the classics. But he had not that poise of mind necessary for so sacred and responsible a calling. This induced him to become a lay brother. The little Frenchman was certainly a true Israelite in whom there was no guile, suave of manner and temperament, gentle and kind, and as docile as a child. Like his confrères, he made himself useful in many ways. He loved to serve mass. This duty, together with that of porter for the convent which he held until death, rounded out the last decade of his life. Brother Louis died at the age of seventy-four years.

In simplicity of character, sweetness of temperament and spirit of charity Brother Patrick Feeny was not unlike the three men last mentioned. Indeed, it would be hard to say too much in praise of this holy brother. He was never known, whatever the provocation, to show the least temper or impatience. From the time he entered the Order he was a model in every way. Brother Patrick's tasks kept him ever in the open air. This gave him health and strength, which he used generously at whatever work was needed or assigned to him, without hesitation or sign of objection. A word from the superior was

obeyed on the instant. For many years Patrick looked after the large flock of sheep then kept on the conventional farm. He was a true shepherd, faithful and tireless with his charge. While he passed from place to place, he said his Rosary, or recited his *Paters* and *Aves*. No one could be more punctual or devout at the religious exercises than was this true servant of Christ. So he lived and labored, prayed and observed his rule until God took him at the age of some four score and five years. Everyone regarded him as a saint.

BROTHERS IN VARIOUS PLACES

In the early days, Saint Rose's and Saint Joseph's were the only convents in the province, and they long remained its two principal houses. This explains why, in former times, so large a proportion of the brothers spent their lives and died at those places. But with the growth of the province there came a change in this regard. Now the lay brethren, like the fathers, live mostly in the cities. Among the earliest sent to help in the urban convents were Brothers Joseph Dwyer, Bernard Hanlon, Dominic Gubbins, Joseph Huggins, Michael Connell and Thomas Cashin. They were superior men, as well as good religious. With the first three of these the reader has already been made acquainted.

Brother Joseph Huggins entered the Order at

Saint Joseph's. Early in life he had learned the stone-mason's trade. Later, while in the employment of the celebrated Catholic architects, Messrs. William and P. C. Keeley, he acquired a good knowledge of architecture, an art to which he afterwards devoted himself with no little advantage to the province. Saint Joseph's conventional church was burned in January, 1864. The new brother, then in his period of probation, was set to work at once on the reconstruction of the destroyed edifice. Hardly was this task completed, when he was sent to Saint Rose's that he might plan and superintend the erection of a new convent much needed there, and to look after the building of the Church of Saint Louis Bertrand, in Louisville, preparations for which were under way. This was in 1866. He remained in Kentucky until 1871, when Saint Rose's convent was finished, and Saint Louis Bertrand's Church, one of the finest in the city even to this day, was almost ready for use.

Brother Joseph was then ordered to Saint Dominic's, Washington, D. C. There a new church had also been begun; but, owing to a lack of means, the walls had stood in a half finished state so long that they were in danger of falling. Our humble friar now worked on this structure with his accustomed energy. Not only did he see that the architectural plan of the sacred edifice was faithfully carried out, and

superintend its construction; he likewise often tried his strength, frail though he was, with the common laborers at the hardest toil. It was a long-drawn-out task, for the community's poverty was great; money scarce and hard to obtain. In fact, it was not until 1875 that the church was ready for divine service. Nearly two years more were required for its completion. When finally finished, Saint Dominic's was, and it is still, one of the finest ecclesiastical structures in the National Capital.⁷

While laboring in Washington, Brother Joseph contracted a stubborn cold that brought him to the grave. Broken in health, he returned to die at Saint Joseph's, where he had entered the Order. Here, within a few months, he breathed forth his pure soul to God with sentiments of tender piety, and when at the height of his usefulness. A most kindly and gentle character, as well as a most faithful and exemplary religious, who made a host of friends wherever he lived, the death of this good man was an occasion of deep and universal sorrow.

Brother Michael Connell, like more than one of his confrères, was of a good family, and would have commanded respect in any society. In fact, he exchanged a remunerative business for the humble life of a Dominican lay brother. It was

⁷ These three churches were designed by the Messrs. Keeley, with whom Brother Joseph had worked.

a sacrifice on the altar of divine love for which he received a rich reward of happiness even in this life. Shortly after his profession at Saint Joseph's, he was sent to Saint Louis Bertrand's, Louisville, Kentucky. This was in 1867. But in 1871 or 1872 he was assigned to Saint Vincent Ferrer's, New York City, where he spent the last thirty or thirty-one years of his religious life. In both these convents Brother Michael was entrusted with the sacristy and other duties which he fulfilled with such care that his name is inseparably associated with their history. Nor was this all. His occupation brought him into intimate contact with the people, whose confidence and esteem he won by his gentle manner, prudence and piety. His wise counsel, we are told, aided many troubled souls.

Perhaps, indeed, no lay brother the province has ever had was more highly regarded by its members than was Michael Connell. And justly so; for his life was a model and inspiration for all. To idleness he was an inveterate enemy. In observance of the rule, prayer and piety he was constant; in duty ever faithful; in conduct the gentleman always; in charity abounding; in trial patient. Brother Michael never permitted his temper to become ruffled. No one could but admire his serene composure, whatever the provocation to which he was subjected. Withal, Michael was not a man of weak character. He

had a strong mind, and a strong will; but these did not prevent him from being instant in his obedience. The good friar's personal neatness and outward calm were the reflection of a pure and sinless soul within. His death, which occurred in his seventy-sixth year, was a fitting close to a noble life.

Brother Thomas Cashin, although he died at an earlier date, was of a later generation. Immediately after his profession, in 1881, he was assigned to Saint Vincent Ferrer's, New York City. Thomas had a splendid physique, refined manners, considerable personal magnetism, and good business ability. As general utility man for the convent, therefore, he was invaluable to his community. His sincerity and candor endeared him alike to his brethren and the people. What was more, he was an excellent religious. But to speak of the good friar in this respect were only to repeat much of what has been said of Brother Michael Connell. Suffice it then to say that Thomas toiled faithfully on in New York until late in 1895, when he was sent to Saint Dominic's, Washington, D. C., in the hope that the milder climate of the south would restore his broken health. There, however, he rapidly declined, and died in the following February. No good religious could well desire higher praise than to have it stated that he was universally loved by his Order, and

that his death was mourned as a great loss. This is certainly true of Brother Thomas Cashin.

Brothers Patrick Joseph Doherty and John Antoninus Keheeley entered the Order young, and died in the flower of their early manhood. They reaped a rich reward in a few years. Brothers Francis Corley and John Butler came later in life, but they lived a longer time. Francis spent his days, after profession, at Saint Vincent Ferrer's, New York, and Saint Antoninus', Newark, New Jersey. John labored in many places. With a placid, agreeable disposition Francis combined an industrious and exemplary religious life. John was cast in a rougher mold. But he was an excellent religious, observant of the rule, obedient, and ever ready for whatever task was assigned to him.

Brother Charles Sandin, a Swede and a convert to the faith, was a man of finished education and a writer of some note. After his conversion he thought of becoming a priest; but as a marked deafness unfitted him for this state of life, he entered the Order of Saint Dominic as a lay brother. Death, however, came upon the earnest convert while still a postulant. He made his religious profession on his death-bed. It was a second baptism that cleansed his soul for heaven. Similarly Brother Thomas Henry died early in his period of probation. As he was killed by a fall, he could not take the vows of

of religion. But he was a pious young man, and died in his first fervor. Only a few hours before the fatal accident Thomas had received his Eucharistic Lord. Extreme unction and conditional absolution were administered to him while he lay in an unconscious state.

BROTHER THOMAS ANTHONY HICKEY

It is not always those in the higher stations of life who accomplish the greater good, or enjoy to a greater degree the privilege and the happiness of possessing the confidence and affection of their fellowmen. Few have illustrated this truth in a more striking way than did the Dominican lay brother of whom we now write, Thomas Anthony Hickey. Thomas was born in Ireland, but he was brought to the United States in early childhood. In 1862, then but nineteen years of age, he enlisted with the troops from Ohio, fought through the Civil War, and was in many of the severest battles waged in Mississippi and Tennessee. He accompanied General W. T. Sherman on his famous march through Georgia to Savannah.

The war ended, our gallant young soldier returned to southern Ohio, where he engaged in business as a grocer. But the harrowing experiences through which he passed while in the army had exercised, perhaps unnoticed, a deep influence

on his religious character. Thomas had always been a good man. Now, as never before, he saw the emptiness of a merely worldly life. He was no longer happy, for the vision of the wrongs he had seen pursued him. Nature had endowed him with an active mind and intellectual gifts of a high order, and he had received a good rudimentary education. Fond of reading from boyhood, he now gave all his free moments to this delightful pastime that he might cultivate and pacify his mind. History and martial literature were his favorite topics; yet, as he was piously inclined, religious subjects were not neglected. Thus young Hickey not only acquired a fund of useful information, but also became better instructed in Catholic doctrine—even more devout. He began to feel that his many hairbreadth escapes in battle, and the fact that he did not receive so much as a slight wound during the three years he was in the war, were due to divine providence, in gratitude for which he should forsake the world and consecrate himself to God in the religious life. In the spring of 1869, therefore, the former soldier gave up his business and started for Kentucky bent on this mission.

Thomas Hickey was six and twenty years of age when he arrived at Saint Rose's, tall, erect, alert and of military bearing. The fathers, who soon saw that the postulant possessed talents far above the ordinary, wished him to study for the

priesthood. But such was the ex-soldier's humility and dread to touch things holy with hands which he had every reason to fear had dealt death, though through no fault of his own, to his fellowman, that he could not be dissuaded from his determination of becoming a lay brother. In religion he took the name of Anthony, and received the habit from the hands of the great orator, Father "Tom" Burke, then visitor to the province.

From the outset, Brother Anthony was not only exemplary in piety and in observance of the rule; he was likewise energetic and ever anxious for the welfare of the convent. One of his first charges was a water-power grist and flour mill then in great favor with the country people for miles around. Indeed, the mill remained under his care until it ceased to operate, more than thirty years later. This, however, was only the beginning of the former soldier's usefulness to the convent—one of the minor ways in which he served the community.

Anthony was a lay brother after Blessed Humbert's ideal. Industrious and ever on the alert for something with which to fill in his spare moments and to aid the community, he sought and obtained permission from the superiors to reclaim or improve unfruitful portions of the convent farm. Here, too, he showed such uncommon talents that he was soon placed in charge of

the farm. Only a few years, in fact, had passed before we find him authorized to act as procurator or syndic with rather broad powers in the management of the business affairs of the community—an extraordinary privilege for a lay brother, for the bestowal of which the consent of the Order's Father General was required. All these functions the zealous man performed until his death.

Brother Anthony's keen mind quickly convinced him that not only a more scientific cultivation of the land, but also greater care in the selection and raising of live stock, were necessary, if the best returns were to be obtained from his labors. In his spirit of initiative, therefore, he began a close study of agriculture and allied subjects, with the result that he was soon recognized as one of the most expert farmers in central Kentucky. A pioneer he was in a science then too much neglected in the state. In this way, Anthony's worth was incalculable, not merely to his convent, but to a large area of Kentucky as well. Farmers came from far and near to consult him, and to observe, study, or even copy his methods. The lessons which he thus taught, in his humble, unpretentious way, bore rich fruit. They brought blessings upon our good brother's head and upon many a farmer's home. His position as miller, syndic and manager of the farm gave Brother Anthony a

large circle of friends. In truth, it made him one of the most widely known men in central Kentucky. Always the Christian gentleman, his fine, open character and cheerful manner, his unselfish spirit and good sense won him the warm friendship of the many with whom he came into contact, whatever their religious associations. The good that he thus did in the way of breaking down prejudice is incalculable.

Most of those with whom Brother Anthony was associated in his days as a religious favored the side opposed to that for which he had fought in the great civil conflict that rent the country from 1861 to 1865. But, in his good judgment, he entertained a high regard for the honest convictions of his former opponents. The people of Kentucky, whose bravery he had witnessed on the battle-field, and whose chivalry and honesty he had learned to admire, he held in the highest admiration. All this, there can be no doubt, helped to win their confidence, added to the kindly brother's popularity, made him the more highly esteemed, and had its part in enabling him to be the instrument for good that he was in the section of the state in which he passed the greater part of his life.

Other qualities that served our humble Friar Preacher in his apostolate for good among the people who lived round about Saint Rose's, were his keen sense of honor and impartial justice, his

calm, judicial mind, and his sympathetic spirit. These rendered him a veritable mentor and an oracle of truth as well for the little town of Springfield as for the more simple country folk. No one can tell how many the rough ways Brother Anthony made smooth in his capacity of counselor and peacemaker; how many the friendships he restored, or prevented from being broken; or how many the injustices he either righted or hindered. When we think of the innumerable deeds of charity which he performed in this and other ways, we cannot but believe that great is his reward in heaven.

In Anthony the poor never failed to find a true friend, and a practical, sympathetic adviser. Although, with the permission of his superior, he ever sought to succor the immediate needs of the unfortunate, his charity was rather of that wiser and more helpful kind which aims at teaching them to do for themselves. In the colored race, for whose emancipation he had offered his life, the good brother took a special interest. These people, lately freed from slavery, were not only in dire poverty, but also quite improvident. Anthony's charitable efforts to aid many of them through the winter months, when work was scarce, were a source of edification. His good services for them, however, did not stop at this. In all his relations with others he sought to bring God into their lives. He looked to the

colored man's soul as well as to his body, and instructed him in his religion no less than taught him how to manage for himself.

Yet the man of God did not permit his charities or his many occupations to interfere with his religious duties, or with the requirements of his rule of life. He had left the world and a profitable business that he might sanctify his soul. This, therefore, was the one thing ever uppermost in his mind; this he never neglected, whatever else called for his attention. Indeed, one could hardly say too much in praise of his life as a religious. All the virtues spoken of in the previous sketches Anthony practiced. His last thought was of self, unless when his soul was concerned. It was his character as a religious, no less than his worth as a man of business, that kept him at Saint Rose's from the time he entered the Order until his death, a period of more than forty-five years. The convent felt that it needed just such a brother.

A true Friar Preacher, Anthony took a deep personal concern in the congregation. He loved its simple country people; they admired, revered and trusted him. His death, December 24, 1914, was an occasion of the deepest grief alike for them, the country round about, the community and the province. The colored people and the poor mourned his loss as that of a father. Seldom has a funeral at Saint Rose's

been attended by so many as was that of Brother Anthony. His memory cannot die as long as Kentucky's oldest Catholic institution is not forgotten.

The foregoing sketch of Brother Anthony Hickey completes our outlines of the lay brethren of the United States. Yet a further brief word on, or rather a résumé of the virtues which stood out prominently in their lives, will not be out of place as a closing for this chapter. One would look in vain for a more ready obedience, a greater humility, a truer spirit of poverty and self-sacrifice, or a more tireless industry than those practised by our American brothers. Another characteristic of theirs, the reader need not be reminded, was profound respect for the priesthood. This made them ever ready to aid the fathers in every possible way.

They were true Dominicans who loved their Order, and they took a keen delight in the good done by its clerics for the salvation of souls, or for the cause of religion. Men of prayer were they who prayed not only at the appointed times, but even in their leisure moments and while at their work. Not unlike Saint Paul, they made toil itself a prayer by doing all for the love of Christ our Lord. Faithful to the traditions of the Order, they one and all cultivated a tender and profound devotion to

the Blessed Sacrament, the Mother of God, the cross and the Rosary. They loved to hear and serve mass, and to take part in the processions and other religious exercises, whether public or private. This spirit gave zest to their humble life, while it softened its hardships, lightened its burdens, and sweetened its sacrifices.

In common with the rest of humanity, the saints included, these brothers doubtless had their little faults. Yet they were as we have described them, true religious and men of God. Faithfully and earnestly did they labor to sanctify themselves, and that salvation might be borne unto others. They found great happiness in the duties that brought them near the altar, the center around which revolved their devotions, and in the realization that their toil, however menial, was an aid in spreading the kingdom of Christ on earth. This not only ennobled their humblest services, because done for the Divine Master, but also made them a veritable oblation to God who never fails to reward those who give with a good heart.

The same virtues and spirit characterize the lay brothers of today. Their life and work, less the hardships and privations necessitated by extreme poverty in former times, remain the same as those of the brothers who lived in earlier days. The labors, however, grow in variety with the expansion of the province and change in its needs.

The proposed entrance of the province into the foreign missionary field of China will open up a new sphere of action, which will doubtless be welcomed with the spirit of self-sacrifice and thirst for souls distinctive of the Order from the days of Saint Dominic himself.

CHAPTER VI

NOVITIATE AND DAILY LIFE

The novitiate is a period of probation wherein an aspirant to the religious life is tested in order to ascertain if he has such a vocation. All the orders rightly regard this test as of supreme importance. The novice is, moreover, a time of spiritual formation when the candidate is trained for the religious life, learns the rules and regulations of the institute to whose membership he aspires, and accustoms himself to the practices of the order.

Indeed, one's entire life as a religious depends largely upon this early spiritual apprenticeship. If it is performed well, the religious state ordinarily not only becomes a source of unspeakable blessings and happiness, but even proves easy and joyful. If, on the contrary, it is passed in a careless, indifferent manner, such a life can hardly fail to be irksome as well as productive of little or no spiritual good. It is a realization of this fact that has caused the orders, and even the Church herself, to surround the novice with every safeguard, and to oblige all, clerics and lay brothers alike, to go through this period of probation. Nor is this all. As a rule, religious

institutes have flourished or decayed according to the spirit which they instilled into their prospective members during this crucial time.

Until recently one desirous of becoming a Dominican lay brother, after a short period of postulantship and the reception to the habit, was obliged to spend three years in some house of the Order as a tertiary. Then, if judged worthy, he was sent to a convent designated for that purpose to begin his novitiate. This lasted for one year; and on its expiration, if he persevered, he was admitted to the simple vows of religion. Three years later, he made his solemn profession.¹

The *New Code of Canon Law* which became effective on Pentecost Sunday, 1918, has led to changes in the foregoing regulation. The three years as a tertiary have been set aside. But every candidate to the lay brotherhood of our Order must now pass through a postulantship of at least six months. Then he receives the habit, and begins his novitiate. The novitiate still continues for a twelvemonth. On its ex-

¹ Formerly there were many opinions in regard to the difference between simple and solemn vows. In the present canon law the difference comes from the determination of the Church. It is much more difficult to obtain a dispensation from the solemn vows. As a matter of fact, they are rarely dispensed with. From 1857 to 1918, in religious orders whose members take solemn vows, it was necessary that a simple profession should precede the solemn profession. Until the change made by Pius IX, in 1857, simple vows were not taken by the Dominicans.

piration, the novice takes temporary vows which last for three years. At the end of this period, if he so desires, he is free to return to the world. If he remains in the Order, he renews his vows for another three years, at the end of which he is permitted to take perpetual vows. This is his solemn profession. By it he becomes a full-fledged Dominican.

The new law, however, has made no change in the purpose of the novitiate. Nor has it lessened the obligation, either on the part of the Order or on that of the novice, carefully to devote this time to the spiritual formation so necessary for the religious life. On the contrary, the omission of the long tertianship really emphasizes this obligation.

The novitiate is the nursery whence the Order is supplied with subjects, whether clerics or brothers. That it may the more effectually accomplish its purpose of properly training future members of the institute, it is placed in charge of a special priest. He is called the novice master; and he is selected partly because of his own deep spiritual sense, and partly because of gifts that adapt him to the responsible office of training and forming others in the religious life. At times the clerical and lay-brother aspirants have the same master. But as a rule, the brothers have their own distinct novice master. It is to him they must look for

spiritual guidance. He directs them in their prayers and devotions, teaches them how to meditate, and instructs them in the rule and constitutions of the Order. He explains their duties, gives them conferences on their new state of life, on the vows, on the spirit which they should put into their work, and on all points of observance, solves their difficulties, and corrects their faults. They have free access to him at all times, for it is his duty to mold their religious character. The relations between a lay brother and his novice master should be no less intimate and affectionate than those between parent and child.

Even after their profession the brothers continue to have a father master over them to guide their spiritual lives, and to direct them in their exercises of piety and religion. This is quite necessary, because of their more meager education, and because the labors which fall to them occupy their mind and take up their time. They must not aspire to the priesthood. But while the direction of the brothers' souls is the duty of their father master, it is the father procurator (ordinarily another priest) who allots their work and shows how it should be done.

This brings us to the daily life of the brothers wherein prayer and labor are intermingled. Before we proceed to such an account, however, attention must be called to the fact that work

is the vocation of a brother, and that one entering the Order in that capacity must not expect to find abundant leisure for prayer. For the lay brethren, to work is to pray; but their toil, if performed with the right spirit, is itself a most meritorious prayer. The reader need not be reminded that thousands have thus sanctified their souls in the Order. Still sufficient time is set apart for holy converse with God. So may the brothers—and they should—utter pious ejaculations as they ply their hands to their various tasks. *Paters, Aves, and other short orisons* may well go along with toil. It is not at all necessary that the mind, heart and lips should be idle while the hands are busy.

The brothers should put their whole heart in their work, remembering that this is for them the appointed way of sanctification. Yet, while they should strive to become keenly interested in the tasks allotted them, they must not suffer themselves to become so wedded to any particular work that they would be unwilling to relinquish it any time, if the superior wishes them to leave it and take up some other duty. Ready obedience is the greatest of the religious virtues. A reluctant obedience is a sure sign that a religious does not serve God so much as he serves his own sweet will. At times, it is true, such commands may seem quite unreasonable, and try one's patience. But we must re-

member that the religious life without trials and mortifications has little merit.

In detailing the daily life of a brother we cannot do better than to take as an example that led by the lay brethren at the House of Studies, Washington, D. C. There are fifteen of them, and their life presents a striking and edifying picture. Unhappily, our space permits no more than a mere outline of its daily routine. Early to bed and early to rise is the rule. At the first sound of the morning bell they all rise from their couches. The habit of getting up promptly is soon acquired. Nor is it so hard as many persons in the world imagine. A few moments are allowed for dressing.

Then, on a second signal, they proceed to the choir or chapel for a short prayer. This over, they hear or serve mass, at which they receive our Eucharistic Lord. Frequent communion has always been a cherished custom of the Order. Since the issuance of the well-known Decree *Sacra Tridentina Synodus* of Pius X, December, 1905, daily communion has become a universal practise of the brothers throughout the world.

The masses are over by 6.30 of the clock, and the brothers now assemble again in choir for meditation which they make with the rest of

the community.² At seven o'clock the breakfast bell is rung. After breakfast they make a brief visit to the Blessed Sacrament. Here it may be noticed that devotion to the Eucharistic Christ has ever played a conspicuous part in Dominican life. For this reason, the brothers are urged to visit their Sacramental Lord as often as their duties allow.

When this visit to the chapel has been made, they go about their respective duties and occupations, or busy themselves with such other tasks as may be assigned to them for the well-being of the community. These labors round out the rest of the morning until shortly before the noon hour. At a given time they leave off work to prepare for devotions and prayer in choir. These are followed by dinner, which in turn is succeeded by another attendance in the chapel. Then comes a brief recreation. The

² The divine office of the clerics is composed of seven parts, known as the "canonical hours", namely: Matins, Prime, Terce, Sext, None, Vespers and Compline, so called from the time at which they should be said. The lay brothers' office, because of their labors, is much shorter. It is composed of a certain number of "Paters and Aves", etc., for each of the "hours". It is ordinarily said at their convenience, so that it may not interfere with their work. At certain times, however, they are obliged to attend choir while the clerics are reciting the divine office, or are engaged in other religious exercises. At our House of Studies, for the sake of the religious formation of the postulant and novice brothers, the custom is for them to attend choir and recite their office at the same time that the clerics chant the canonical hours. This explains their frequent attendance in the chapel as noted here in their daily life.

remainder of the afternoon, until five o'clock or thereabout, is devoted to labor. A half an hour later, unless prevented by some pressing duty, the brothers go to choir again. A little after six o'clock they take supper. Supper is followed by the choral recitation of the Rosary, to which is frequently added Benediction of the Most Blessed Sacrament.³

Another period of recreation now comes in the order of the day's exercises. It should not be forgotten that recreation plays an important part in the religious life. It is a time for unbending, without which the long hours of labor and prayer in silence would become next to intolerable. Besides, the Dominicans are a family; their life is one in common. All, therefore, should take a keen interest in these free moments, doing their best to make one another happy and to foster a community spirit. It is largely for this reason that the brothers are allowed games, music or whatever else may be a source of innocent amusement. No restraint is placed upon their joy at this time. Indeed, recreation is one of the best tests of a person's character; while a lack of such a family spirit argues also a lack of a religious vocation. The

³ Benediction is given at the House of Studies on all Sundays and holy days of obligation, on all feasts of the first class, on the feasts of our Lord, the Passion, the Blessed Virgin, the apostles and the saints of the Order, every day during the months of May, June and October, and during novenas and certain octaves.

brother who habitually injects a ray of sunshine into the periods of recreation is a blessing to the convent in which he lives.

The evening recreation is followed by spiritual reading. A conference by the father master often takes the place of this pious exercise. At stated intervals it is also replaced by the chapter of faults which is a characteristic feature of the religious life, and is held in high esteem by ascetic souls. Nor should we forget, in this connection, to mention that the reading of pious books, the lives of saints and holy persons, especially those of the Order, and works of instruction is not only permitted, but also counselled or even urged. Works of this character are food for the soul. Catholic papers, periodicals, etc., are likewise allowed. When spiritual reading is over, the brothers retire to their rooms for a well-earned night's repose, happy in the thought that they have filled the day with good works and merits, and that they may now sleep peacefully with God's blessing upon them.

The devotions of the Order, quite naturally, also play an important part in the life of these brothers. On the first Sunday of each month, for instance, there is a procession in honor of the Blessed Virgin; a similar procession in honor of the Holy Name is had on the second Sunday. So again, on the third Sunday of the month there is a procession in honor of the Blessed

Sacrament; while on the fourth still another is had in honor of Saint Dominic. The "Holy Hour" is observed every Saturday evening. These religious exercises are a source of great spiritual consolation to the brothers. They take part in them with a piety and decorum that edify. Their devotion to the holy cross is striking; and they are most faithful in making the the "Way of Calvary". One of the characteristics of Saint Dominic's Order is frequent prayer for the dead, especially for its members and benefactors. In this also none show greater zeal than that manifested by the brothers.

Although this description of the daily life of a lay brother is drawn from that led at one convent, but few accidental changes would be required in its setting to make it apply with equal truth to the life of a brother in any house of the Order. The present chapter might be drawn out to much greater length. Yet, we venture to believe, quite sufficient has been said to give the reader a fair idea of the holiness of such a state of life; and with this, for brevity's sake, we must here be content. The brother who is faithful to his vocation cannot fail to be intimately united to his God--a union that brings goodness and happiness.

CHAPTER VII

CONCLUSION

Catholics of today often do not understand why one enters a religious order in the humble capacity of lay brother. Indeed, not infrequently does one hear the question: "Why do men become lay brothers in this age"? The difficulty is born of a worldly spirit—or perhaps of a want of knowledge. It is to be hoped that what has been said in the course of this little volume has given its readers a clearer idea of the reason for such a consecration of one's self to God; nay, showed them that such a life is a sacred calling.

"Still", it might be asked, "why a whole book, all about simple lay brothers"? This question, let us also hope, has likewise been answered; for it seems to us that one can hardly have read these pages without being convinced that a brother is a far more important personage than is generally imagined. More frequently than not, it is true, there is little in his life that appeals to the ambitious, or elicits the admiration of the worldly minded. He devotes himself to the service of God in labor and retirement; so his virtues and his goodness are known only

by the few. Nevertheless his usefulness to religion and his services to his fellowman, direct or indirect, are beyond appreciation. This is true of him even in his humblest occupation. First of all, if he is faithful to his holy calling, a lay brother is a true man of God, consecrated by the Church to the service of the Divine Master. Surely such a vocation should be treasured, although its light may be hidden from the world. It is known only in heaven how often, while the learned teacher or the eloquent preacher held his audience entranced, it was the prayers of the humble brother who, after the toil of the day, bedewed the altar's steps with his tears, that brought conviction to the unbeliever or conversion to the sinner.

Indeed, the lay brother enters into the very soul of the religious state. Quite naturally, the more apostolic an order, the wider his sphere of action. In fact, if you take the brother out of a religious institute that is dedicated to active work, you seriously impair its usefulness and its power for good. The cleric whose mind and time are taken up with labors and matters necessary for the material welfare of the community, cannot well accomplish great things in the work of education, or for the salvation of souls and the spread of the Gospel. To give the priest greater freedom for this ministry, and more time for the study necessary therefor, it will be recalled, is

precisely one of the purposes of the lay brother in the Order of Saint Dominic. That he has nobly fulfilled this mission, we take it for granted, the reader must acknowledge. Through his fidelity to duty he largely made possible the splendid accomplishments of the Order's clerics, and he has a right to participate in their glory, no less than in the merits of their works.

By no means, however, have the lay brother's virtue and services to religion and society always been hidden from the outside world. His labors in connection with the fathers' endeavors for good, both religious and civic, have often not merely brought him temporary fame, but even caused his name to shine with a luster that is not likely to grow dim. Some of his work in architecture, art and sculpture, or even in the sciences, is imperishably recorded on the pages of history. All this has been seen in previous chapters, and it was all done for the glory of God and the betterment of the world. Linking faith with simplicity in their productions, these lay brothers have wedded the immortal verse of Dante to canvas, wood and stone.

But perhaps still more to their credit than these works of art is the freedom which, by their humbler labors, they gave the clerics for the apostolic life of the Order. Yet higher praise is due them because of the earnestness with which they strove to ground themselves in the Order's

spirit, and to sanctify their souls. This also, we venture to believe, has been remarked by the reader. Among the Dominican saints in general there is a characteristic predominance of the intellectual over the emotional qualities. This is likewise the case with the piety of the saintly lay brothers, and is doubtless largely due to association with their more learned confrères. As a rule, they were strong men with good common sense. Their religion was virile. The same holds true of the brothers today. It was this trait that stood out strongly in many of the lay-brother martyrs when facing death, even under the most painful tortures. Some of the most remarkable men in the galaxy of Dominican athletes of the faith who gave up their lives for Christ were lay brothers. This alone should suffice to prove the caliber and the character of those who have consecrated themselves to the service of God in this humble capacity, and to show the honor in which this state of life should be held.

It was no idle dream of Count de Montalembert, when he wrote that monks, like oaks, are immortal. That noted author rather used the term "monks" as significative of the religious life in its widest sense. Taken in this meaning, they are as old as Christianity. From the earliest times of the Church, men, acting under the impulse of our Lord's counsels, withdrew from the

world that they might the more readily lead a life of perfection and union with God. So it has been century after century since. So will it continue to be. Christ's mission on earth was to make us better. His message was: "Come, follow me"; for "I am the way, and the truth, and the life". It has always been in response to this message that many souls, hungry for the Blessed Master, have left the world and entered the religious orders that they might the more quietly and securely possess and enjoy His presence. So will it be until the end of time.

In the earliest Christian days, such ardent souls mostly led solitary lives. Later, for the better fulfillment of their desires, no less than for protection, they gathered in communities which gradually grew into the religious orders. These orders, just as a thirst after perfection, are a natural outgrowth of Christianity. This explains why, like the Church herself, if suppressed in one place, they spring up in another. Put them to death today, and they will rise up from their ashes on the morrow. This shows that they are necessary and immortal. As the eloquent Père Lacordaire so well expresses the same truth: "Nothing ever revives which is not necessary, and does not contain in itself the condition of immortality. Death is too terrible an assault to admit of recovery, if the assailed be not immortal". Resurrection, indeed, "is the most

authentic sign of divinity". Our Lord Himself "named it to His disciples as the sovereign and final mark of the truth of His revelation". The same sign and mark are upon the religious life, or the religious orders which grow out of the teaching and the message of Christ as the harvest grows out of the fertile soil.

As long, therefore, as the Church shall exist, so long shall she, as the mother of the faithful, have and foster religious orders within her fold. In the future she will find in them, no less than she has found in the past, not merely the only means of satisfying the aspirations of many pure souls, but also faithful aids in her work of carrying on Christ's earthly mission. Such is the way of God's all-wise providence. One cannot over-stress this truth: As it has been from the beginning, so will it continue to be that souls will hearken to the invitation of Christ: "Come follow me". They will strive after a more intimate union with God by separation from the world and the practise of the evangelical counsels in the retired life of the cloister. The invitation is extended to the learned and the unlettered alike. Side by side with priests will be found lay brothers who have embraced that lowlier station out of humility, or because lack of education or talent withholds them from the clerical state. Despite their humbler position, they will be as really and truly religious as their more

erudite brethren; neither will they have less merit and reward in the sight of God for their lives of self-sacrifice.

With these remarks we may now close our little volume, adding only that what has been said of the Dominican lay brother, apart from his special rule of life, may be applied with equal truth to the lay brother in the other religious orders.

THE END

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ERRATA

Largely because of the necessity of using the type over and over again, a number of errata were not detected until it was too late to correct them in the text. Attention should be called to those in the following list:

Page 52, line 5, read "Monsignori" for "Mon-signiori".

Page 55, line 16, omit "the" before "time"; and in line 29 add "or" before "under their direction".

Page 61, line 24, read "so to express it" for "so to express".

Page 62, line 27, read "period" for "geriod".

Page 76, line 4, read "contest" for "conquest".

Page 83, line 8, read "spirit" for "spirt"; and in line 28 "an opportunity" for "a opportunity".

Page 102, line 29, read "Colombia" for "Columbia".

Page 107, line 2, read "well-worn rosary" for "well-known rosary".

Page 119, at end of note, read: "The new code of canon law has done away with the period of tertianship" for "has shortened the period of tertianship to one year".

Page 126, line 16, read "Brother Peter" for "Brother William"; and in line 25 "Peter's" instead of "William's".

Page 137, line 6, read "the poise of mind" for "that poise of mind".

